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The Congregational Quarterly

EDITORIAL

RECENT years have provided plenty of fresh evidence that there s no limit to human credulity. Nothing is too bizarre for the nscrupulous to hope to impose upon the ignorant, the discontented, he envious and the covetous. Even so, it is hard to understand even the momentary success of the gigantic bluff that the only victorious Power that has never demobilized its vast military and air forces, and has now under arms 175 divisions and controls at east 30 more, is the protagonist of world peace.

That the democracies of the West loathe war was shown by heir almost immediate demobilization after the war and their deep reluctance to shoulder the burdens of rearmament, which both endanger the Welfare State, a conception now accepted by all parties, even in America, and absorb resources that would be available for the help of the under-developed areas of the world. The issue of peace and war lies with the men of the Kremlin, whose ruthless and opportunist exploitation of weakness is one of the inescapable facts of recent years. It was not the lovers of peace who began the war in Korea.

* * *

THE publication of Mr. Morrison's statement in *Pravda,* which elicited the admission of the existence of the forced labour camps for political prisoners, and the official reception of the Quaker mission may be signs of a changing attitude in the Kremlin. It will be as welcome and will meet with as ready a response as the first hint from Mr. Malik that the Russian and Chinese Governments were prepared to negotiate in Korea. The San Francisco Conference for the peace treaty with Japan will help us to judge. But while the immense Russian armies threaten Europe the only defence of liberty is vigilance, for, as is said in a letter from the Executive Committee to the member Churches of the World Council of Churches, "peace is not a magic condition which can be conjured up by the stroke of a pen. The present international situation has lasted too long and it is too complex in origin to admit of a quick termination or of a simple solution. Nor are they true friends of peace who, while crying out for peace, create strife and so intensify division. For the World Council of Churches to seek to join with other great

Churches outside its membership in a general peace appeal now is not a practicable policy and its pursuit would not help the general situation."

* * *

English Life and Leisure by B. Seebohm Rowntree and G. R. Lavers (Longman, Green, *pp. xvi.* 482, 15/-) is a book no minister or indeed serious Church member should miss. It is a description of English life as it is at the turn of the 20th century, in which we may see some of the results of the political, economic and scientific changes of recent years. The work began as an endeavour to discover what facilities were needed "for the satisfactory recreation of the citizens". At once this led to an enquiry as to how people spend their leisure. Then "we found in fact," says the Introduction "that we had inadvertently embarked upon a study of the cultural and spiritual life of the nation". It is not a complete account of the English character; much is taken for granted; but what we are given is important, entertaining, revealing and challenging. The case histories of 220 persons here given out of 975 which were recorded are a tribute to the skill and patience of Mr. Lavers, who is mainly responsible for them and contain many unforgettably vivid portraits of all kinds and conditions of men and women. (Novelists and story writers will find this section of the book a treasure-house).

The most important chapter is that on Religion, for this is an examination of the beliefs and faiths by which conduct is directed and inspired. The evidence of the decline of religious belief will not surprise those who have known the churches during the past 50 years, though the statistical tables present some remarkable features. "It is indeed startling that in an archiepiscopal city (York) the total attendances at Anglican churches are less than at the Free Churches and only 10 per cent less than at the Roman Catholic churches." What seems to be new is some evidence that indifference is passing into hostility. The enquiries revealed "so widespread a dislike of ministers of religion of the Anglican and Free Churches that it can only be described as anti-clericalism". It is suggested that this may be due to a suspicion that many clergymen neither believe nor practise what they profess and theirs is "just a job", and a soft one at that. In a remote country village the new vicar stopped a man in the village street with a friendly greeting and said brightly "I'm the new vicar". He received the reply, "Ah, tha's a right good job. Stick to 'un lad".

The hostility to ministers of religion is extended to a surprising degree to church-goers in general. How far does it apply to the Church as an organization? The authors note that many of the leading men of our time including members of the Cabinet and some of the great ambassadors "still find the Church relevant to their

ves". Yet it remains true that "in the lives of the great majority f people of all classes of the community the Church is no longer elevant" . . . "But even among people who are indifferent to the hurch . . . there is not infrequently a spiritual hunger, a wish iat there was something to believe in." An elderly man of the ower middle class is quoted as saying, "Is there nothing for me o believe? It is no good going to church where people read out rayers they don't really believe themselves. But there must be omething. There is so much love and unselfishness in the world mong all the evil things. And just look at these (pointing to a ow of sweet peas in full bloom), you can't tell me that's all just ccident. After all, people know the difference between right and rong, and what's beautiful and what's ugly. I'm old now, and 'm not afraid to die, but I wish I could understand more clearly hat this 'Good' is that we can feel and see. It would help people o get it organized a bit. But the churches will never do it. They're oo much out of touch."

The authors end this section with a conclusion which is pertinent o the frequent discussions among church people. "The question f a religious revival in England is often debated as though it were ynonymous with a restoration of the power of the Churches: that s to say, as though large masses of Christians had strayed absent-indedly from the fold, but still retained their general belief in he Christian doctrine as expounded by the Churches. If this were o, it would be a comparatively easy task to win them back to the Churches or, alternatively, to form new religious groups within hich they could practise their Christian rites. The reality is far ifferent. Large numbers of people, certainly the majority outside he Churches, and very likely a majority of the whole population, ave either explicitly, after careful thought, or instinctively, after ttle or no thought, rejected so much of the Christian story as related n the New Testament that no Church could recognize them as Christians at all". This raises a point of which nothing is said n this book and to which we return later, namely, whether the enerality of the population ever did attend Church or were cquainted with and believed in the Christian story. The matter ould be clearer if we had comparable social and religious surveys or say 1850 and 1800. But such evidence as we may gather from Masterman's *Condition of England,* the social and economic ritings of the Hammonds, the Evangelical Revival, the early work f the Salvation Army and similar sources, shows clearly that the roletariat never did go to Church, and that what has happened uring this century is that the Churches have been losing their ppeal to the middle classes. The relevant considerations that arise re however too numerous and involved for discussion here.

The general conclusions reached by the authors demand the

most respectful consideration, but not always immediate agreement. It is possible to ask of dogma, 'Is it true?', and of ministers of religion, 'Are they necessary?', without at once answering in the negative. And many Free Churches, certainly many Congregational churches, seem to be precisely the "small groups, similar to the Communist cells" on which it is suggested the future of Protestant Christianity depends. Most of these groups believe ministers to be necessary, and when there are none, as among the Friends, questions of theological statements of belief—dogmas—of home evangelism and overseas missionary work call for service that can only be rendered by leisured people of middle class education and culture. When these are lacking in sufficient numbers the demand for a trained, whole-time ministry becomes insistent. That professionals have failed is not in itself sufficient reason for thinking that amateurs will succeed.

* * *

THE scope of Messrs. Rowntree and Laver's book does not, as its title indicates, include consideration of the English people at work, nor is it concerned with the active life of the Christian churches. With it should be read *The Household of Faith* by the Rev. T. Ralph Morton (The Iona Community, Glasgow, pp. 131, 6/6) which is less an account of the Iona Community itself than of the concern out of which it has sprung. The Community, of which the author is the Deputy Leader, is now well known. This essay explains its thought and its aims. Its thesis is that the pattern of the Church's life has changed, and must change, with its environment. Thus at the beginning the Church was a great family, a household of all types and races, of men and women, Jew, Greek, bond and free, scattered but nevertheless one in common belief and in a strikingly distinctive way of life. With the recognition of the Church by the State and the collapse of the Roman Empire there came into being the monastic movement, "one of the most remarkable and effective experiments in Christian living", which, however, having "started as an essentially lay movement became the very epitome of the 'religious'. It had started as an experiment to recover the simplicity of the life of the primitive Church; it ended by becoming the pioneer of capitalism". With the Reformation came the Christian family as the unit of Christian living, for it was the family that made the new society. The Church thus ceased to be a company of individuals at worship and became a congregation of families. Now the Reformation family is passing, for its economic basis has gone and its conception of women as secondary in the community is rapidly going. The Reformation pattern of Church life is therefore inadequate for the new pattern of social and economic life. The proletariat is no longer submerged. It has become part of the social community, but it is not part of

the Christian community. And it is important to recognize that it never has been. A census of all church attendances taken on a Sunday in 1851, when it is commonly thought 'everybody in Scotland went to church', showed that no more than 19 per cent of the population of Glasgow attended service.

What then is the new pattern of Christian living to be? No one yet knows. The Iona Community is an attempt to find out, not by composing its own design, but by offering itself to be led by the Spirit of Christ into such new ways as the new social order needs. What is certain is that there can be no return to the past, to monasticism, to Christendom, to the paternalism of the West or to the Reformation family. We have to ask what kind of life Christians ought to be living in the new society, remembering that it is one mark of a revolutionary age that, while there may be guidance in tradition, the new needs are unprecedented. Neither the writer nor the Community offers a blue print of the new Church. The Spirit will lead but we must be willing to follow. The practical measures here suggested are small beginnings in groups of people discussing their own problems and coming to decisions about their own lives.

The modern emphasis upon community, which is here reflected, may seem temporary and ill-balanced but cannot of course be neglected, and it is really important to be shown that the way for the Church out of her present distresses is not to go backwards. The revival of mediævalism and the Reformation family life are doomed like Lot's wife, and for the same reason.

* * *

We print on a later page an article by Principal Cunliffe-Jones in which he examines with care and generosity of mind the matter of the Report of the Conversations arising out of the Cambridge sermon of the Archbishop of Canterbury. The June issue of *The Expository Times* has an article on the same general theme by Principal Vincent Taylor of Wesley College, Headingly, which ought not to be missed. These, with Dr. Micklem's booklet published by the Independent Press, the *Report* itself and the Sermon, provide admirable material for discussion during the winter at ministers' fraternals, church meetings and assemblies of County Unions.

* * *

The same issue of *The Expository Times* has also an appreciative review of *No Faith of My Own* by Dr. J. V. Langmead Casserley who has had the richly rewarding experience of discovering the Christian faith after growing up 'in complete isolation from it as a member of a family which had entirely abandoned both the practice and profession of religion'. His parents were members of the Rationalist Press Association who however insisted upon "the importance and neces-

sity of intellectual persistence, and the inherent sinfulness of mere apathy and indifference to the solemn questions which life puts before us''. The book has many of the qualities to be expected from such a writer and of such testimony there will be many grateful readers. The review quotes one passage which a more judicious and more catholic writer would surely have revised. Having spoken of the Apostles as appointed by Jesus to be the first leaders of the Church, the author goes on to speak of the bishops appointed in the Apostolic succession. Then he continues: ''Most of those smaller Christian communities which have existed only since the Reformation have lost this living link with the Christianity of the New Testament times . . . the founders of these bodies judged the situation of the ancient Church which Our Lord gave us to be so desperate that the only remedy was to institute new Churches—called after the name of Christ indeed and dedicated to His glory but certainly not founded or contemplated by Him in the days of His Flesh—and to furnish them with new ministries differing both in origin and principle from that of the ancient Church.''

It is profitless to comment in detail upon this passage. There was a time when St. Paul was adjudged by some to lack the essential qualification of an apostle. He wrote simply and irresistibly to the Corinthians, 'The seal of mine apostleship are ye in the Lord'. Under the same challenge William Carey, David Livingstone, Griffith John and other great men together with a host of simple men, called of God into the ministry of the Free Churches, would humbly yet confidently borrow the same defence, being less careful of whether they belong to the Church defined by Dr. Langmead Casserley than whether their Lord will acknowledge them by His grace and for their works' sake. It is an arrogant theory that limits the working of the Holy Spirit and confines the promises of Christ to a valuable but by no means invaluable ecclesiastical methodology.

* * *

Readers of the explanatory notes that have accompanied the promulgation of the new dogma of the Assumption of the Virgin Mary have become familiar with the concept of implicit truth filling the inadequacies of explicit truth. There is of course the story of the shade of Shakespeare in Elysium sitting an examination on his tragedies and 'doing badly, because he did not know his Bradley'. But the difficulty is older than that. It is said that the second century Jewish teacher, Akiba, was so proficient in this timeless art of making the implicit explicit that Moses, as he sat invisible in a back seat in Akiba's classroom, was amazed to hear the ingenious scholar find matter in his law of which he himself had never dreamed.

AN APPROACH TO PRAYER

By E. L. Allen, Ph.D., D.D.

The problem of unanswered prayer is doubtless as old as the activity of prayer itself. Homer describes how Patroclus, setting out in the name of Achilles to rescue the Greek ships, offers prayer for victory and safe return. Zeus hears, and grants one half of his request while denying the other half. The Psalter is full of impassioned entreaty and protest on this score: a man has cried to God out of his own deep need and his fidelity to God's cause, and he has not been heard. Behind all such complaints lies the assumption that prayer *ought* to be answered, that when an answer is not received, this constitutes a problem. This again arises out of a conception of prayer as largely a private dealing between a man and God; it is in the nature of a request addressed by a petitioner to a monarch. Since the recipient of the petition has absolute power, he can only refuse to grant it either because he is arbitrary in the exercise of his power or because his wisdom surpasses that of the petitioner, so that he knows that what the latter considers good would really do him injury. For the Christian, only the second possibility can be contemplated. Is it possible to use this ancient problem, not so much to find a solution to it as to enable us to approach prayer as a whole from a fresh angle?

Let us begin with the recognition that prayer is not to be thought of as an activity that falls apart from all the other activities that make up our life. The laws of prayer are the same as the laws of life. Every suggestion that prayer is some kind of short cut, an alternative to discipline and effort, a means of obtaining on easier terms what we should not be able to obtain in the normal way, is to be avoided. God does not deal with men on one basis in their everyday life, and then provide a quite different avenue of approach for prayer. This does not imply that prayer may therefore be abandoned without loss, since it brings nothing that might not otherwise be within our reach. What prayer makes possible is a degree of consciousness and concentration from which the activities of life in the world tend to exclude us. That is to say, we become aware, as we are not aware elsewhere, that our life is shared with God moment by moment as it was derived from Him in the first instance; we judge it by His standards and seek His purpose in it. No doubt, we may do this at other times, but never with such concentration as in prayer. What is a passing thought at other times now comes to dominate the self.

What are these laws of life that are also those of prayer? They

are many in number, but here we must be content to single out two as of special importance. The first is that God acts in this world in and through our freedom. No answer to prayer is therefore to be expected that would involve any measure of coercion on His side, nor any that would mean that He did on behalf of us what it is in our power to do for ourselves. While it is true that God is present in every situation, He is not present as one who can manipulate it so as to make out of it whatever He pleases, but as one who in His wisdom and love offers to men the possibility of transmuting it into a greater good. In His answer to prayer, therefore, God waits on our consent. The second law is that of mutual responsibility. We are set at birth in a family, and throughout our life we are dependent on one another. God does nothing that would relieve us of this obligation to mutual helpfulness. So that the answer to our prayer may conceivably be conditioned, not only by what he who prays is free to do or refuse, but also by similar freedom on the part of others who have it in their power to help him.

What all this means is that prayer is not to be envisaged as a direct man-to-God relation in any private sense. Rather is it to be set in the context of the whole divine discipline of human life. It is an integral part of this, though, as has been said, its special virtue is that it raises to clear consciousness what otherwise might well be allowed to drop into forgetfulness. Prayer is conditioned always by the larger divine-human activity and intercourse within which it is included. It subserves the purpose of God in His dealing with us. For the Christian, that purpose is not some end God has in view and for the realization of which He employs persons as means. The purpose is of such a nature that persons enter into it as ends in themselves. God seeks, through all His dealings with His creation, to bring into being a community of persons, not a society of which persons are the mere parts, nor individuals who have somehow to be induced to combine in society, but a condition in which personal and social fulfilment coincide. That is done by love, and by love only, for love is at once self-giving and self-realization.

If we approach the study of prayer in this way, we see at once why it should be necessary. The logic of prayer is admittedly a peculiar one. We are to pray, not to inform God, and certainly not to induce Him to do what He would not otherwise do, but precisely because the Father knows what things we have need of before we ask Him. The need for prayer lies in the nature of the divine purpose within which it belongs. God intends us to be partners in His enterprise and not mere recipients of His bounty. If He were content to have passive beneficiaries, then the argument that a good God would not wait to be asked would be a valid one. But His blessings do not truly bless us if they are merely, so to speak, dropped upon us; they must be related to our own spiritual con-

dition if they are indeed to be blessings. This is why persistence in prayer is a quality on which so much emphasis is laid in the New Testament. God's gifts are not goals at which we arrive and settle down there; they are stages on the road, preparation for further enterprise in our life with Him. As such, we can only make the right use of them as we reach them after adequate discipline and training.

The words, "Not my will, but Thine, be done", are an epitome of prayer as we are here seeking to describe it. They imply something like the insertion of a child's request into the whole gracious order of the family of which he is a member. Being a child, he cannot see the whole, he must be content to bring his wants and wishes to the father as they arise in his mind; at the same time, he is prepared to have these corrected by the larger wisdom he acknowledges even while he cannot fully enter into it. The function of *meditation* is therefore to counterbalance our urgent human desires by the reality of God. For a while we concentrate upon Him and His purpose for us; so doing, we are able to discern in some measure what that will is to which our wills are to be adjusted, and to make that adjustment ourselves. As God Himself comes to fill our thoughts more and more, so we are brought into that state in which our prayers are formed in advance by His Spirit and not merely corrected by Him after they have been uttered. Meditation is in fact the acceptance of ourselves and therefore *a fortiori* of our prayers as conditioned at every point by the gracious divine discipline of humanity and of our lives as part of this.

There is also the prayer of *aspiration*. In this we no longer dwell on God for His own sake, but lift our hearts to Him that we may be transformed into His likeness at some point. Here it must be borne in mind that such prayer can be effectual only in so far as it is genuine, and that it will be genuine only in so far as it is the expression of our whole selves and not of some transitory desire. The instant in which we lift our hearts to God will have value just in such measure as we lift all that we have and are with them. Such a prayer may be unanswered because it was never really offered, because, that is to say, some unspoken aspiration accompanied and cancelled out the one we put into words. God deals with us on a basis of honesty, and in such cases we no more provide Him with an adequate opportunity for carrying us a stage further in spiritual development than a country can hope to progress under a constitution that provides for the representation of a dozen different parties in the legislature. Paralysis and ineffectiveness are as likely to be the result in one case as in the other. A prayer may seem unanswered just because justice was done to the actual condition of our minds with their conflict of desires rather to the single aspiration that we formulated.

Again, as has been urged above, it is in the nature of the case that the next stage in spiritual growth cannot come as something deposited from without but must emerge from within. Otherwise it would not be growth at all. That means that very often the only possible answer to our prayer will be some suggestion for the re-orientation of our whole life, and we are not willing for that. It is vain to hope that a single aspiration can be fulfilled in isolation and without affecting everything else in which we are involved. Here, as always, God works with our consent and not by coercion. He can only urge upon us the rebirth that is necessary if this particular habit is to be discarded or that particular virtue to be acquired; it is for us to accept or refuse the change in question. We are thus in the situation of the rich young ruler before Jesus; the enrichment we want in the life of the spirit cannot be secured without some surrender of what we are attached to in our present selves. We must die to live, and if we go away sorrowful when this is put to us, that is because we had supposed that prayer would give us what we want at a lower price than that which life requires. But that does not happen.

From aspiration we pass to *petition*. How central this is in Christian prayer has been ably shown by Heiler. The contrast between Buddhist prayer, which is mainly an act of spiritual concentration, and Biblical prayer, which is a man pleading with God over concrete occasions and pressing needs, is rooted in the difference between an impersonal and a personal conception of the divine. It is because for the psalmists God is so personal that they speak with Him as a man would speak with his neighbour. There is, of course, one serious difficulty here, inasmuch as we live in a world that bears quite another face for us than it bore for so many of the heroes of prayer in the past. Whereas for them every event in nature or in history stood under the immediate control of God, we have learned to think of nature as a realm of order and of history as the sphere of human freedom. Hence the questions that are asked from time to time among us as to the legitimacy of certain types of prayer. Should we pray for rain or for fine weather, for example?

It is clear that, in such cases as these, no one has the right to set limits for another. A man must pray according to his own understanding of what God has fixed and what He has left open to contingency. The person who does not live his ordinary life in the world as modern science conceives it would be doing wrong if he kept his prayers within its limits. But when the man who has had a scientific training declines to join in prayer for a change of weather, that does not mean that he is disposed to atheism, but that he understands differently the methods by which God works in His dealing with us. Both types alike must recognize that there are certain limits that are imposed upon what we may expect by the

very nature of the divine discipline amid which we live. We must all accept the fact that the world is meant by God to be a realm of law and order, a realm therefore in which the permanent necessities of human life have to be satisfied continually at the expense of its immediate advantages. It is a world also in which no private privilege is admitted, in which the needs of others have as much right as our own.

This applies equally to petition that is for ourselves and to intercession. For the moment, we will confine our consideration to the former. If we revert to the principle that prayer should be seen always in the context of a divine purpose including, yet transcending, our individual lives, we shall understand that we only pray truly when the gifts we ask from God are so many symbols of the gift that is God Himself in some new and more adequate relation on our part to Him. In this world we attain absolute ends only in and through relative ones; we serve God, for example, through particular and partial institutions like the family and the State. So what we ask for in prayer will always correspond to some inadequate conception on our part of what is the human and God-willed good; nevertheless, in so far as it is the best within our power, we must voice it before God as something required of us by fidelity to His will and not merely the expression of our own need. As the weakness of prayer so often lies in the fact that the spoken intention is defeated by an unspoken one, so prayer is strong in so far as the formulated request for what God gives is qualified by the unformulated one for God Himself.

Here, therefore, we face in prayer precisely the problem life raises for us again and again. Which is it that we prize more in the last resort, the symbol of God or God Himself? It must have been an acute disappointment to Paul on his second missionary journey to find himself barred from entry into this province and that. Had he not come to the conclusion, after due reflection, that his call to God's service required him to preach there? But he held his own understanding of God's will in subjection to that will itself and therefore to any fresh understanding of that will that might be given to him, and so was able to find in the immediate frustration a larger opportunity. We should not be content to argue that prayer has certain good effects upon us spiritually even when it does not yield what we hoped for; we should go on to recognize that the good effect ought to be a deeper insight into God's will, a surer and more believing entry into His gracious work with us. We are not disappointed that what we asked for in words is refused us, because what we asked for in our hearts lay beyond that and could be granted with or without the other.

So we come to *intercession*. This may be either particular, concerned with concrete needs on the part of other persons known to

us, or general, for great human causes such as the peace of the world or the missionary enterprise, to take only two examples out of many. In the second case it is clear that the prayer will become genuine —and we have seen that the question whether prayer is genuine ought to take precedence of the question whether it is likely to be efficacious—only as it ceases to be general. That is not because God cannot be supposed to deal with petitions that are not specific, but simply because we are not really concerned in, committed to, a prayer until we have put imagination and knowledge behind it. Archbishop Temple told an amusing story of a circular letter received by a missionary in India, which opened with the words, "Dear Sir or Madam, we wish you to know that we are praying for you". A prayer that is as unconcerned about those for whom it is offered is hardly entitled to be called a prayer. It is a legitimate criticism of much public intercession that it is a list of petitions which have behind them no urgent identification of minister or people with the actual situation of those for whom the prayers are offered.

In either case, intercession must not be regarded as some sort of magical process, as though it were the sending out of spiritual force that will affect another person for good. In view of recent research in the field of telepathy, it would be rash indeed to deny the operation of such mental mechanisms. What must be maintained is that they are not to be confused with prayer, since that is directed to God and not upon a person to be benefited, and God is not to be thought of as a supernatural centre of transmission, sending on to the appropriate destination influences received from a source elsewhere. Nor should intercession be assimilated to, say, the presentation to a king of a petition for the release of a prisoner, since in such a case while the granting of the petition is no doubt dependent on the petitioner's action its execution in the prisoner's release devolves upon others. A better analogy would be that of a campaign. Intercession is our enlistment in the divine purpose with some specific end in view. We wish some cause to triumph and offer ourselves to serve it.

For intercession, like other types of prayer, must be the expression of the whole self and not merely of a momentary wish. We commit ourselves to what we ask for; if we care so much for it as to bring it before God, then we care enough to engage ourselves actively on its behalf. If we do not go as far as that, our prayer is so much wasted breath. Every intercession should include the clause, spoken or unspoken, which affirms our readiness to be sent to fulfil our request, in part or whole. Our intercession includes our dedication, an offering of ourselves to God whereby we seek to give Him a fuller opportunity than He has at present to do that on which His heart is set—for we pray for anything only in the trust that our

heart's desire is not wholly inadequate as an expression of His. Was it not in just such a spirit of dedication that Jeremiah made intercession for his people? Was there not a close connection between those nights of prayer Jesus spent in Galilee and His final acceptance of the Cross? The prayer He offered was answered through Himself, and He was content that it should be so.

There is something here that may at first seem startling, yet is required by the whole argument so far developed. It is that our intercession and the dedication that accompanies it constitute a real increment to God's power to deal with the situations that confront Him—and us—in the world. If that is not so, what sense is there in saying that our intercession is necessary, that it makes a vital difference to the measure in which God's kingdom comes? If God acts in the world in and through human freedom, it follows that where that freedom is withheld, His capacity to act thus is diminished, where it is given, His capacity is enhanced. Since our prayer is more than a request which we wish to have answered, is indeed the offer of our whole selves for the accomplishment of what, as far as we can understand it, is God's will, it follows that our prayer makes a real contribution. The problems of the world are met from moment to moment by God in association with the spirits He has been able to enlist for co-operation, and our prayer is an enhancement of that corporate enterprise for God to which, as we pray, we bring fresh devotion and zeal.

Perhaps this is the point at which to digress somewhat by introducing the question of the efficacy of intercession. "Do you really think that when we pray for other people it makes a difference to them?" is the question often asked. The best reply seems to be that we should not pray for people out of a calculation that we shall be able to help them by so doing, but because we care for them so much that we simply *must* remember them before God and ask Him in what way we can be of service to them. Prayer that is in this way born of love will bring with it the assurance that it does make a difference. Here again the laws of prayer are those of life; in both realms we do not wait to act till we have an assurance of our success, we act first and in our acting the assurance is granted to us. He who cares so much for another that he pours out his whole soul before God on his behalf cannot doubt that God's love will be no less eager than his own and that God's resources will bring him help where his own are insufficient to do so.

One final point. It may be that God answers my prayer by the suggestion that I should do something. It may be also that His answer to my prayer is an invitation to another to act in a certain way. I use the word 'invitation' of set purpose, because God does not move people about on the chess-board of history so as to

execute His purposes, much less therefore will He do it to answer my prayer. It does not follow that the other person will be called to act in some way that has a direct bearing on my need. As was said at the outset, God has made us responsible for one another, and the network of human relations extends much farther than we are ourselves aware of. In the vast co-operative enterprise in which God seeks to train us for life with each other and with Him, something that another does without any knowledge of me may be one link in a chain of events that connects at last with my situation. Hannah's dedication of her child Samuel must have seemed irrelevant to Israel's cry for deliverance from the Philistines but it transpired that the one made possible an answer to the other.

The story of Paul's conversion is a case in point. Here we have a man in one house in Damascus seeking the light, and another man in another house commissioned to bring him that light. But the story in *Acts* makes it clear that the answer to Paul's prayer brought by Ananias was contingent on the latter's freedom. He raised objection; what he was asked to do was dangerous; it was most unlikely that Saul should have experienced a genuine conversion and abandoned his will to persecute. The reply is insistent: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel". Were there prayers offered in Jerusalem at the same time for the deliverance of the Christians in Damascus threatened by this emissary from the Sanhedrin? If so, then their fulfilment also waited on the consent of Ananias. Not that, had he refused to go to Paul, Paul would never have become an apostle; another story might have come down to us with another name in it than that of Ananias. Yet, whoever he was who would have gone in those changed circumstances, he would have gone as a free agent who might have refused, had he so willed.

Once we see prayer and its answer in this setting of God's purpose and man's freedom, the problem of unanswered prayer takes on a different form. If the answer to prayer is thus contingent, then unanswered prayer may often be something for which we are to blame. Sometimes, a person wholly unknown to me has failed to respond to God's call and so my need has not been met. What is more serious is the possibility that my lack of response to God's leading of me may have meant that another was left with his prayer unanswered. We are responsible one for another, and the more we learn of life the more we realize in what subtle ways we are bound up together. So it is with our prayers also. We begin by lodging a complaint and we end by facing a rebuke. I ask why my prayers are often left without an answer, and I am confronted with the fact that my own insensitiveness and disloyalty may often have failed another in his need and frustrated God's hope in me.

THE CHURCH OF ENGLAND AND THE ENGLISH EVANGELICAL FREE CHURCHES

A CONSIDERATION OF THE REPORT ENTITLED 'CHURCH RELATIONS IN ENGLAND'

By H. Cunliffe-Jones, B.A., B.D., B.Litt.

The spirit in which a report such as that entitled 'Church Relations in England' must be considered can only be that of a willingness to learn and obey Christ's will for His Church. It is the will of Christ for His Church that is the real object of our searching; and unless the *Report* and the discussion upon it lead us nearer that end it has failed in its purpose. I hope that nothing in what follows will hinder a common and wholehearted resolve to learn more humbly and more hopefully what is the present will of the Lord Jesus Christ for the Church which He has redeemed and over which He reigns.

It is a great merit in the *Report* that it prints as a Foreword the text of a sermon preached before the University of Cambridge on Sunday, 3rd November, 1946, by His Grace the Lord Archbishop of Canterbury, which gave rise to it. It is a merit because the sermon is in many ways a greater utterance than the *Report* itself, and it is to the sermon that our most careful thought must be directed.

The most important question the Archbishop raises is: Can the Church of England and the English Evangelical Free Churches grow to full communion with one another? The word 'grow' in this connection is used by the Archbishop twice. He says in one place (p. 10)—"My longing is, not yet that we should be *united* with other Churches in this country, but that we should grow to *full communion* with them"; and in another place (p. 12), "Cannot we grow to full communion with each other before we start to write a constitution?" And to this question my own answer is unhesitating and unequivocal. Please God we can so grow to full communion with one another. There may be some who do not really want it. I am one of those who are quite clear that they want it and that the sooner it truly comes the better for the well-being of the Church and for the accomplishment of Christ's will for His Church. I am bound to add, however, that the *Report* does not seem to me the most fitting answer to the Archbishop's question. One of the most remarkable aspects of the Archbishop's sermon is his insistence that the life of Christ's Church is at least as important as its formal theology. As he says (p. 7), "In the history of the Church the

divine life creates, and the theology is controlled by the life as much as the life is controlled by the theology''. But the *Report* is not concerned with the growing together in life of the Churches, but with precise theological definitions. I am not despising these latter, I am only regretting that they have not been put more surely in the setting of life. I am firmly convinced that if the Church of England and the English Evangelical Free Churches can grow together in life, then theological possibilities will open up, which at present are quite unamenable to treatment. The fundamental question, then, is: 'Can we grow to full communion with each other?', and to this question we must return.

The Archbishop in his sermon is seeking another way of moving ''towards that free circulation of the life of Christ between the folds of His flock'' which is his great desire. He sets aside the method of 'constitutional' schemes for three reasons: firstly, the Church of England is an established Church; secondly, its position in the Anglican Communion requires that the Church of England should not confuse its own identity; and thirdly, there are tensions within the Church of England itself which are not resolved. All these areas of thought are thus exempted from discussion: the new way of promoting communion must leave them untouched. I feel bound to comment that these are large and unfortunate exemptions. Granted that there are areas in which the Church of England is naturally sensitive, and in which change might have unfortunate repercussions, it ought not to be assumed that growth to full communion will make no difference to them. It may be that these sources of difficulty for constitutional schemes are also sources of difficulty confronting any growth to full communion.

The concrete proposal which the Archbishop makes is quite definite. ''The non-episcopal Churches have accepted the principle that episcopacy must exist along with the other elements in a reunited Church'', he says (pp. 10, 11). ''If non-episcopal Churches agree that it must come into the picture, could they not take it and try it out on their own ground first?'' To which the only answer I can make as a Free Churchman is: if the assumption which the Archbishop is relying on is correct, why not? I see no objection whatever. But the Archbishop is wrong in his assumption. He has been misinformed. The non-episcopal Churches have not ''accepted the principle that episcopacy must exist along with the other elements in a reunited Church''. It is worth taking some care to justify that statement.

First of all let us note that the *Report* agrees with the Archbishop. It says (p. 37), ''In previous series of conversations, as noted in Chapter I, there has been wide agreement by both Anglicans and Free Churchmen that in this country progress towards a united Church can only come if an episcopal order is accepted which can

claim and maintain a link with the historic successions of the most ancient churches of Christendom''. Before considering what the words 'as noted in Chapter I' imply, let us ask what is meant by the 'wide agreement by Free Churchmen' that a united Church in this country must have an episcopal order. If what is meant is that the principle has been accepted by a number of very distinguished Free Churchmen who have represented the Free Churches in the Ecumenical Movement and in conversations with the representatives of the Archbishop of Canterbury, then that is quite true. But if it is meant that this principle is generally accepted in the Free Churches, so that in any representative gathering of Free Churchmen there would be a majority in favour of it, then it is untrue. And if it is meant that any of the denominations represented in the Free Church Federal Council are in any way *committed* to act upon the acceptance of this principle, then again it is quite untrue. The number of Free Churchmen committed to the acceptance of the principle that a reunited Church must be episcopal is probably very small indeed. About the question whether the principle is *operative* in Free Church life that a reunited Church must be episcopal there can be no doubt at all. It is not.

The reference in the *Report* that the acceptance of this principle has been 'noted in Chapter I' has been quoted above. What is meant by this phrase? The only thing that I can find which bears on it at all is the reference to the documents published in 1938. ''Of these documents'', says the *Report* (p. 16), ''the most important was the *Outline of a Reunion Scheme*, submitted to the 'careful consideration of the Churches represented in the Joint Conference', and giving 'a general outline of the kind of Church in which the Churches represented in the Conference might find themselves united without loss of what is specially valuable in their distinctive traditions'. The scheme embodied, on lines much influenced by the project (since carried into effect) for local Church Union in South India provides for the constitution of an organically united English Church, which from its inception would be an episcopal Church, and in the end would have a ministry fully unified for its own internal life on the basis of episcopal ordination''. Now it is fair to say that the Free Church sponsors of the *Outline of a Reunion Scheme* had accepted the principle on which the Archbishop based his proposal in his Cambridge sermon—*namely*, that episcopacy must be part of a reunited Church in England. If the Free Church sponsors accepted it, what was the response of the Free Churches?

This is what the present *Report* says about that (pp. 16-17). ''*A Reply of the Free Church Federal Council*, drawn up after examination and collation of Reports separately submitted on behalf of the several Free Churches, was published in September, 1941. The *Reply* was careful and thorough, friendly in tone and temper,

though rightly discriminating and critical. It gave frank expression to the difficulties and hesitations among Free Churchmen with regard to particular aspects of the suggested *Outline of A Reunion Scheme,* and showed that it was unlikely that union on the basis of that *Scheme* would find general acceptance''. That is fairly said—but it does not go far enough. What is quite clear from the *Reply* is that the Free Churches have in no way committed themselves to the acceptance of the principle that episcopacy must be part of a reunited Church in England.

Let me quote the *Reply* (G.K.A. Bell: *Documents on Christian Unity,* Third Series, 1930-48, pp. 105, 106): ''Union is not equally desired by all the members of our Churches. There are still many in them in whose judgement the divisions are not to be deplored, as they are rooted in conscientious convictions, and serve to exhibit to the world the manifoldness of the truth and grace of Christ, and the diversity of the operations of the Spirit of God. In their view, reunion is not *necessary* for the effective discharge of the functions of the Church; it is not *desirable* as imposing an outward uniformity which is not essential to exhibit the inward unity in the one Spirit which all believers now already experience; and it is not *practicable* as involving the loss of different traditions and customs that are not only still valued, but still have value. They support their contention by appeal to these documents, and the conversations which have led up to them, as disclosing differences so essential that any reunion would involve illegitimate compromise, a sacrifice of convictions, and would rest on too precarious a basis for the reality of unity. They believe that the cause of unity is not promoted so much by framing such schemes as by such close fellowship and co-operation as the differences will allow. They are not animated by any hostility to the Church of England; but do not feel any urgent call for present reunion.

''We believe, however, that an increasing number in all our Churches do desire a union which will not enforce any uniformity, but will welcome variety-in-unity, will preserve all proved values, and will enhance the authority and the efficacy of the Church in preaching the Gospel and building up its members in their faith in Christ, and in the service of the Kingdom of God. But even among those who cherish this desire are some who hold that there remain differences between the Church of England and the Evangelical Free Churches that have not yet been adequately reconciled, and that there is need for still further exploration of the ground before union can become a practicable proposal. Others hold that as the Free Churches are so much nearer to one another in doctrine and practice than the Church of England, priority should be given to any proposals for reunion among them, and that the Federal Council should give its immediate attention to these''.

Immediately after this passage in the *Reply* of the Free Church Federal Council is a reference to the appeal to all Christian people from the Bishops assembled in the Lambeth Conference of 1920; and especially to the question, 'May we not reasonably claim that the episcopate is the one means of producing a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body?' Commenting on this, the *Reply* says: 'From the outset of the Conversations it was recognized that the insurmountable obstacle was not the acceptance of the episcopate as one element in the organization, a matter on which our churches have not committed themselves, but have been willing to confer, but the requirement of episcopal ordination for non-episcopally ordained ministers'.

Now I do not wish to maintain that the Free Churches have learnt nothing since 1941, nor that they cannot change their minds. But it was stated in the *Reply* in 1941 quite explicity, firstly, that the Free Churches have not committed themselves as implacably opposed to episcopacy, but, secondly, that equally they have not committed themselves to the acceptance of episcopacy even in principle. It is "a matter on which our Churches have not committed themselves". There is no evidence to support the idea that they had so committed themselves by 1946 or by 1951.

It ought to be stated at this point that in the first flush of the quickened sense of unity produced by the Lambeth Appeal of 1920, a *Joint Conference* of Anglican and Free Church Representatives in 1922 did accept episcopacy in principle (G. K. A. Bell, *Documents on Christian Unity*, 1920-24, pp. 143-156), and said (p. 149), 'In view of the fact that the Episcopate was from early times and for many centuries accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the united Church of the future'. This view was endorsed by the Assembly of the Federal Council of the Evangelical Free Churches of England: it said (p. 152), 'We appreciate the association for the first time, in a document of the Joint Report, of presbyteral and congregational order along with the episcopal. We are of the opinion that the combination of all these elements is the only possible basis of polity for a reunited church'.

Now, it ought to be quite clear that these affirmations must be read in the light of the later *Reply of the Free Church Federal Council* in 1941; and that in any case they do not commit the constituent denominations which alone are the operative bodies. The replies of the Free Church denominations to the Lambeth Appeal (G. K. A. Bell: *Documents on Christian Unity*, 1920-24, pp. 104-117; Second Series, pp. 102-115) are much more cautious and make no such commitment.

It has been suggested that the Congregational Union, through its replies to the Lambeth Appeal of 1920, did accept episcopacy in principle as the ministry of any united church. I can find no such commitment. The most explicit statement made by the Assembly of 1927 (Second Series, p. 114) is the following: "We recognize that the ministry of any united Church must be a ministry duly authorized by the whole Church through its representatives. We agree that this authorization should take the form of ordination—as the recognition and ratification of the call of God to the ministry, and as the commissioning of the man so called, after due preparation, to work in a particular sphere. We cannot, however, agree that episcopal ordination should be essential to the exercise of the ministry in any united Church of which we as Congregationalists are to form part. The theory that only through the laying on of a bishop's hands can a ministry be made valid runs counter to our deepest convictions. If the office of bishop is to be retained in any united Church, we agree that it should be made purely elective and representative. We wish, however, that it were possible to avoid the use of this historic term, which, just because it is historic, cannot fail to suggest and perpetuate ideas as to authority and the transmission of grace from which we entirely dissociate ourselves".

This statement certainly indicates that Congregationalists are not implacably opposed to episcopacy on principle, but its recognition of the conditional possibility of some form of episcopacy is in no sense a firm acceptance of the idea.

This is the justification for saying that the Archbishop was misinformed when he said: 'The non-episcopal Churches have accepted the principle that episcopacy must exist along with the other elements in a reunited Church'. The acceptance of this assumption can only lead to misunderstanding and disappointment.

The question which now arises is this: How can the Church of England in its present state or states of mind, and the English Evangelical Free Churches in their states of mind, grow towards full communion? I believe that there are some very important, if humble steps, which can be taken which would help in enabling us to share more of a common life—provided only that we have the will to move towards full communion. Let me specify some of them:

(*a*) We might take steps to see that all practices based on attitudes which we no longer have towards other Churches are abolished. There are practices still binding in Anglican Churches which are based on an attitude to the Free Churches no longer held. There are practices in Free Churches based on resentment of the Church of England, which serve no useful purpose and which might be abolished without prejudice to the differences of principle which still separate us; we can surely agree that we ought to remove

barriers which have no meaning in the present, but derive all their meaning from a situation which has passed away.

(*b*) Are we sure that we are doing all we can to convey mutual enlightenment? Are the Free Church members made alive to the great traditions and the heroic figures of the Church of England? Are members of the Church of England taught to rejoice in the great traditions and the heroic figures of the Evangelical Free Churches? We are doing something here, but have we gone so far that we are all made heirs of a common Anglican-Free Church inheritance, in which, allowing for difference of emphasis, we can mutually rejoice?

(*c*) Have we really gone to the limit in building a common *ethos* by which we stand as Christians in habit of life against a non-Christian way? Let me adduce here, as a specific example, the Christian attitude to the practice of gambling. The characteristic Anglican and Free Church approaches here are not quite the same. I am not concerned to iron out all the differences, but to say that the common element is the complete extent of the definiteness of the combined Anglican-Free Church impact on the community. This matter of watching and fostering the growth of an *ethos* which, though including differences, is basically common to Anglican and Free Church is the most urgent concern of those who care for a possible growth towards full communion. Yet no one seems to care about it, still less grow passionate about it. But the growth of a common habit of life, common to Anglican and Free Church and relevant to the issues of life in the late twentieth century, is our most urgent need, and would make the solution of many theological problems possible. This is the true answer to the wise and fundamental emphasis of the Archbishop (p. 7), "In the history of the Church the divine life creates, and the theology is controlled by the life as much as the life is controlled by the theology".

(*d*) Granted that there are difficulties about our common sharing in that Eucharistic worship which is the central rite of the Church, have we really gone as far as we can in enabling our people to understand and to share in the worship of Churches other than their own? The overcoming of difficulties here, the breaking down of prejudice, the awakening of vision, the creation of new familiarities, the forging of new common bonds, even if it concerns issues on the circumference of Church life, is of paramount importance. Are we doing all we know to be permissible and right in worshipping together? I think we have still a long way to go.

Beyond this development of the common life of our Churches, until it hurts more than it does that we are so separated, lies the issue of inter-communion. Here I think the Free Church representatives have done less than justice to the real issue. There are some —perhaps many—members of the Church of England for whom it

is a matter of conscience that inter-communion for episcopal Churches and their members can only take place with Churches which maintain the traditional episcopal succession. But it is also a matter of conscience with most, if not all, Free Churchmen that this conviction is not rooted and grounded in Christ. It is very difficult for a Free Churchman to see why the Church of England cannot maintain all its conviction about Church order and yet admit to its eucharistic worship members of Churches whom it regards as defective in Church order, and allow its members to participate in the eucharistic worship of such Churches. The ground for not doing this is ultimately that the sacraments of the Free Churches are not Christ's sacraments in His own Church: and that they can only be made so by episcopal ordination. The Free Churches cannot accept this ground, not because it conflicts with their own immediate tradition, but because it is quite untrue, and nothing will make it true.

The basis of the *Report* is the acceptance of the Lambeth Quadrilateral as adopted in 1920 as giving the meaning of the Church of Christ. This stresses the Holy Scriptures, the Nicene and Apostles' Creeds, and the Sacraments of Baptism and Holy Communion, as well as a Ministry acknowledged by every part of the Church. Consequently in the *Report,* before the discussion of the question of the Ministry, there is a discussion of the Bible, the Creeds and the Sacraments. This discussion conveys a somewhat archaic and irrelevant atmosphere. It is, of course, important to know whether the Church of England and the Free Churches really 'maintain the apostolic faith' and 'proclaim the apostolic gospel'. But we live in a day of far-reaching revolutionary change which, though some can only see the negative aspects of the changes in intellectual habits to which we are called, has the promise of a new vindication of the truth of Christ in contemporary terms. In this setting, while we can declare the faith, there is no simple traditional test of orthodoxy or unorthodoxy which will solve the tangled issues of loyalty to Christ. Happily here is no difference between the Church of England and the Free Churches. We are all in the same situation, and none of us has discerned more than glimpses of the full answer.

We ought, of course, to hold to the Bible. But historical criticism has constituted the biggest upheaval which the Church has ever known, and in spite of the vast and varied work which has been done, and of the consensus of opinion as to the direction in which we should go, we have not yet established a new doctrine as to the sense in which the Bible is authoritative for the Church. We are still in process of finding this out. Again, no one wants to repudiate what the creeds affirm in relation to the times in which they were framed. They remain classical expressions of Christian faith. There are some who think that the Nicene Creed has an absolute

intellectual authority for all time, and that we can simply take its formulæ into our contemporary thinking. But they are, in fact, a small minority. And the effort of Christological thinking today is to find terms and ways of thinking which will enable us to express satisfactorily whether in creed or theological treatise the fundamental convictions of Christian faith. But we have not yet found the answers to our questions, and no adherence to the creeds will of itself enable us to make Christian faith come alive in contemporary terms.

Again, no one wants to repudiate the Gospel sacraments. So far as the Lord's Supper is concerned we have been learning much about the meaning of its history, even if this is not a great age for eucharistic theology. But our learning has brought us together rather than divided us. It is rather the theology of Baptism which is in the melting-pot: though once more the issues cut across denominational barriers, and their solution will not follow conventional lines. It may well be, however, that if we discussed seriously the *function* of baptism in Christ's ministry of grace within His Church, we should come to the root of the divergence between the Church of England and the Free Churches. But, while it is important to know that the Church of England and the Free Churches are essentially faithful to Christ, the contemporary vindication that they are so lies in the future, and not in any simple adherence to determinations of the past.

It would have been far more enlightening if the committee had discussed the question of tradition—the way in which the traditions of the various Churches are related to the constitutive tradition of the Church; and how far the Church of England and the Free Churches can share a common outlook on the past history of the Church. These questions are not constitutive of the Church, nor determinative of the communion, but they are vitally important to the growth in fellowship between the Churches.

The only issue which the *Report* raises on the question of the ministry is whether the Free Churches can accept episcopacy. The Archbishop of Canterbury in his sermon (p. 11) said, 'There are requirements and functions which Catholic tradition attaches to the office of a Bishop in the Church of God, which, if our aim is assimilation and full communion, must be safeguarded'. Dr. Fisher was, of course, using a form of words which came naturally to him, and we cannot unduly criticize his phrases, but it is right to ask what are the reasons for thinking that "the requirements and functions which Catholic tradition attaches to the office of a Bishop in the Church of God" are in accordance with the mind of Christ for His Church? That is the point on which the Free Churches require to be convinced, and there is no answer given in the *Report*.

The functions assigned to bishops in the *Report* are (1) ordination; (2) that of decision, in concurrence with Presbyters and laity, in any suggested changes in matters of doctrine and polity; (3) that of pastoral oversight of ministers and congregations. Now all these functions are found in the Free Churches, which may indeed be said to have taken episcopacy into their systems already. What lack they yet? The answer seems to be, in the words of the *Report*, 'the link with the historic succession'. Now I am a good deal in sympathy with Dr. Nathaniel Micklem in his persuasive commendation of the *Report* to his fellow Congregationalists (*Congregationalism and Episcopacy*, Independent Press). He thinks there is little in the idea of bishops, moderately interpreted, which is in principle repugnant to Free Church convictions. And I conceive it to be possible that, for the sake of wider fellowship we might accept this link with the past. The only question is: What does this link mean? If it means that our ministries and our sacraments are not ministries and sacraments in Christ's Church, but only become so through episcopal succession, then we clearly cannot accept it.

It is natural for the Church of England to want episcopal ordination before inter-communion as it is natural for the Free Churches to want inter-communion before episcopal ordination. I do not see how the difficulty can be overcome except out of intensity of a common fellowship. If the Church of England and the Free Churches, following up the Archbishop's appeal, grow into a fellowship much fuller than exists at present, there might come a time when the desire for the breaking down of barriers was so strong that the dilemma could be solved. The Anglicans would say: We accept your ministries and your sacraments, but we cherish this link with the Church of the centuries as a precious possession of the whole Church; and the Free Churchmen would say: We are not prepared to accept the succession of bishops as the basis of the ministry and sacraments, but for the sake of our fellowship we will accept this link with the past.' But the richer fellowship which would overleap the barrier is not yet.

The *Report* puts the issue this way (p. 38): 'The question before our Churches is whether, for the sake of greater visible unity, for the sake of a swifter and surer growing together of the separated Christian traditions, and for the sake of eucharistic fellowship, which is at present impossible, the link with the historic succession of bishops, which is preserved by the Church of England, should be accepted by the Free Churches'.

The question, then, for the Free Churches is whether the results would justify the venture. And we need more assurance than the *Report* gives us. What guarantee have we that the acceptance of episcopacy would mean a swifter and surer growing together of the separated Christian communions? The episcopal Communions are

deeply divided from one another, and the non-episcopal Churches have a closer fellowship with one another than these have. The attitude of the Church of England to the Church of South India does not encourage the confident assertion that the acceptance of episcopacy will mean full communion with the Church of England.

Further, while the Free Church representatives explicitly laid down that even for the sake of communion with the Church of England, the Free Churches would not be prepared to abandon the relations of fellowship and inter-communion which they at present enjoy with non-episcopal Churches, the Church of England representatives continue to maintain that the Church of England cannot be in communion with non-episcopal Churches. True, the Anglican representatives agree that the Church of England would admit to Communion baptized communicant members already existing in the non-episcopal Free Churches—but only for the sake of the transition to fully episcopal churches: and in no case could Anglicans receive Communion at the hands of a non-episcopally ordained minister.

Dr. Micklem, in the pamphlet above mentioned, says to his fellow-Congregationalists (pp. 12-13), 'I desire most earnestly to impress upon you that these Anglicans with whom we have been in conference, bishops, theological teachers, representative and responsible men appointed by the Archbishop of Canterbury, long to welcome us and are held back not by any lack of charity, any superciliousness or spiritual snobbishness, but by difficulties of conscience which weigh heavily upon them'. We do not doubt this. But there are also urgent stirrings of conscience on the Free Church side. And this restriction of Communion to those Churches who are either episcopally governed or about to be episcopally governed is, in Free Church conviction, deeply contrary to the mind of Christ. Nothing is gained by minimizing this.

At the end of the chapter on the ministry of the Church the *Report* says(p. 41), 'It is clear, moreover, that the admission of women to the presbyterate, even if they were episcopally ordained, and the lay celebration of Holy Communion—both of which are allowed in certain of the Free Churches—would from the Anglican point of view gravely complicate, and perhaps prevent, interchange of Ministries and the establishment of intercommunion'.

This is a very serious statement. There can be no question of the Free Churches accepting episcopacy and then, finding that, owing to reservations of this kind, intercommunion is still non-existent. Dr. Micklem in his pamphlet recognizes that these are serious difficulties (pp. 18-20) but is optimistic about their solution. I see no grounds for such optimism. There can be no question of the Free Churches going back on any decisions they have taken, that women are in principle eligible for the ministry, or that laymen

may, on occasion, administer the sacrament of the Holy Communion. It is our conviction that Christ has not excluded these possibilities from His Church. If the holding of these convictions prevents the Church of England sharing communion with us, the moral responsibility for the breach of fellowship rests with the Church of England.

The proposals themselves are the logical conclusion of what has preceded. The assurances in respect of doctrinal standards and the acknowledgment that parallel Churches in the same area are not more than a temporary stage on the road to full unity, are unexceptionable.

The crucial facts are: (*a*) When the Free Churches had accepted episcopacy, the Church of England would allow baptized communicant members of the Free Churches to receive communion, and allow members of the Church of England to receive communion from episcopally ordained miniters of the Free Churches (*b*) The Free Churches, on their part, would accept episcopacy, but would not break their existing communion with non-episcopal Churches.

The other element in the proposals is the hope that the Free Churches would adopt the rite of Confirmation episcopally administered. The last point is unhappily not elaborated. It is not made a condition of the acceptance of the proposal: but it is possible that if the point had been elaborated the reasons why the acceptance of episcopacy is desired by the Church of England would have become clearer.

The analysis of the *Report* has had a steadily depressing effect on me. The crucial clause is, of course, clause three—in which the Church of England, while admitting to Communion non-episcopally confirmed members of the Free Churches, would not allow the reception of Communion from non-episcopally ordained ministers of any Free Church which had accepted episcopacy. The fact that this involves a very small concession by the Church of England in return for a very large concession by the Free Churches would not matter (for this is no bargaining process), if in this way we were led into a larger richer understanding of the mind of Christ for His Church. But it is not so. It amounts to little more than that the Church of England will fully acknowledge the Free Churches in so far as they become Anglican: and that we knew already.

Dr. Wolfgang Schweitzer, of the Study Department of the World Council of Churches, has a profoundly moving article on 'Ecumenical Conversations' in the *Scottish Journal of Theology* for March, 1951. In it he says (p. 67), 'In the ecumenical discussion, when all is said and done, we can only call one another to repentance and return to Him, so that in His sight we may be counted worthy to receive this gift of unity. Here each must inexorably question and examine the other, in order to find whether his action,

his preaching and his doctrine are really rooted and grounded in Christ'. I cannot help thinking that the Free Church representatives at these Conversations have done less of this questioning than was necessary. The result may be substantially in harmony with Catholic tradition; it may be what the Church of England could agree to without confusing its own identity or disturbing unresolved tensions within its own life. But is it the mind of Christ for His Church?

Where then do we stand? Whatever we think of the *Report,* we ought to return to the sermon of the Archbishop of Canterbury which lies behind it, and consider how the Church of England and the English Free Churches can grow into fuller communion with one another. There is very much which could be done, if only we have the heart and will to do it. We need a commission, with the minimum of theological experts, composed mainly of administrators, and parish ministers who know both the difficulties and the opportunities of growing into closer fellowship, and of historians who will seek the reconciling of traditions. Within the differences which exist there remains much that could be done to promote understanding with one another, more familiarity with different traditions of worship and the growth of a common way of life in the modern world.

The Archbishop said, 'In the history of the Church the divine life creates, and the theology is controlled by the life as much as the life is controlled by the theology'. It is possible, without breaking down any theological barriers, for the Church of England and the English Free Churches to share more of a common life than we do at present. And only that greater sharing of a common life will make possible the solution of the discordant theological issues which divide us. Then will come that fullness of the reign of Christ in His own Church for which we long and pray.

The Index for 1951 *will be ready shortly and may be had on application to the Independent Press, price* 6*d.*

FREUDIAN PSYCHOLOGY: A CORRECTIVE

By H. Edelston

No professional person today can afford to ignore the revolution brought about by the development of modern psycho-analysis. Equally with the radical change it has effected in psychiatric practice there has been the impact of the new psychological understanding on other fields of human study. Of most interest to religious people is its profound analysis of human motivations, and its disturbing reflections on the nature of some of our personal opinions, culminating in the devastating attack on religious belief and practice launched by Freud and his successors. Speaking as they do in the name of "scientific psychology", this has disturbed not a few.

As will shortly be seen, I do not subscribe to a great many of the conclusions of Freudian psychology, but it would be as well at the outset in a paper criticizing his work as this does, to pay tribute to the towering genius of Sigmund Freud. Many of his discoveries are fundamental, and like all really great discoveries not only are they of value in themselves, but they have opened up new avenues which we shall continue to explore for many years to our great benefit. But it is in the nature of man to make mistakes; one might also say the greater the man the greater the mistakes: it is his privilege. Only the little man who takes no risks, who does not adventure into the realms of the unknown, can be without them. Freud's mistakes were typical of the materialistic notions of his day; unfortunately his followers, overawed by the immensity of his genius, have perpetuated them, mixing the gold of his original and timeless contributions to medical psychology with the dross of the outworn philosophies of his generation.

One difficulty I have found in discussing one's differences with Freudian psychologists is their extreme rigidity. There is, it is true, a slow, a very slow, modification and development as shown in a recent article in this Journal by a practising psycho-analyst[1]. Such modifications as are made, usually hailed as new discoveries, are often nothing more than a formulation in the set Freudian terminology (now a jargon as sacrosanct as the dogma of any religious creed) of material from other sources. The major and more important progress in psychology today comes from other than strictly psycho-analytic circles. For example, there is the

[1] H. J. S. Guntrip, *Congregational Quarterly*, October, 1950, and January, 1951.

work of the English School associated particularly with the names of Suttie and Hadfield. Refusing to be bound from the beginning they adopted an eclectic outlook; they soon found the weaknesses of Freud's patristic psychology and the more important rôle played by the mother in the child's earliest upbringing. This would seem a commonplace to the ordinary man, but so blinkered were the analysts by their own terminology that it took many years for it to be hailed by them as a new discovery. As one psychiatrist said to me, "It has taken the Freudians all these years to discover the mother".

It is my purpose in this article to follow on a previous attempt to evaluate "The Permanent and the Passing in Freud"[2]; not, however, to discuss or debate technicalities within the Freudian field, but rather to put Freudian psychology into the wider context of the study of human nature; with I hope more fruitful benefit for the minister in his everyday understanding of his people.

The flood of psychoneuroses after the first world war directed medical attention to the Freudian method of approach, and it was only then that his views came in for serious criticism as apart from ill-informed prejudice. Doubts about the pansexual libido theory began to be expressed—principally by Rivers—which mounted later when Freud made his first excursions into Social Psychology. His tortuous explanation of the nature of Society—that the Social Group is based on sexual jealousies with common hate and common fear of the primal herd father—and his subsequent invention of the 'Death Instinct' to buttress some of his speculations, showed only too clearly that something was amiss with the theory.

It is difficult at first to put one's finger on the origin of these elaborations which are so much at variance with common observation. As emphasized often by Freud himself, his psychology is based on strictly "scientific", *i.e.* empirical observation, from which the theories are derived by close reasoning.

Where then can the fallacies be? Not surprisingly one finds them at the beginning, in the assumptions overt or implied, which Freud in common with those of his generation assumed to be true; but which have been shown since then to be peculiar to the thinking and social structure of the period. It would be as well to give a brief review of some of these gratuitous assumptions, which are by no means as sound as Freud had thought.

First and foremost, the openly stated assumption that complete determinism rules in the mental life of man. This is a relic of the days of not so very long ago (though how distant they seem now) when science in its triumphant progress confidently asserted that it had discovered the key to the universe and that it was only a matter of time before all its machinery would be explained, and if necessary

[2] Guntrip, *loc. cit.*

reproduced, by man. Poor man in his pitiful arrogance! Since that time the "principle of indeterminism" has invaded the very temple of pure science, mathematical physics itself.

In psychology the application of a rigid determinism to all mental life means that control by conscious volition does not exist. Apart from the contradiction of common experience, any student in philosophy will demonstrate that this conclusion is self-negating. For it must apply equally to the analyst and the analysed; in other words, the physician's judgments about the patient's mental processes are derived just as much from unconscious compulsions as are the patient's notions about himself, and therefore equally irrational: a complete *reductio ad absurdum*. One may argue that as the analyst has been analysed his judgments are more objective. That I cannot accept, for in strict accordance with deterministic theory all that can happen as a result of analysis is to exchange one set of rationalizations for another.

One may quite rightly point to the success of psycho-analysis in curing neurosis as evidence in favour of determinism. Yes, but surely only of the neurotic symptom and its associated complexes. The very quality of neurosis, as distinct from normal conduct, is the irrational, rigidly repetitive character of neurotic behaviour, pointing to its determination by 'complexes' in the individual's past; the cure lies in bringing these complexes into consciousness so that the patient can exercise more conscious voluntary control over his feelings and impulses. Whether psycho-analytic theory accepts it or not there is no doubt that psycho-analysts, in common with other people, behave *as if* they had a choice of action, and as if their decisions did matter. In this way they do differ from neurotics who complain bitterly that their compulsions leave them no choice in the matter.

It becomes plain enough then that Freud's conclusion, that the whole of our civilized mental life is one gigantic neurosis, is already contained in his premisses about determinism. He might have avoided this mistake had he considered for a moment some of the universal subjective knowledge about our efforts and strivings. It presents perhaps the most direct evidence we have about ourselves, and though its study falls into other fields than analytic psychology it must certainly be taken into account in any presentation of a complete psychology.

In spite of his assumption of complete determinism, Freud's clinical experience left him in no doubt about the dynamic, purposive nature of mental health. Unfortunately he took over lock, stock and barrel the doctrine of psychological hedonism which was then much in vogue. Pleasure, with its apotheosis in sexual pleasure, or the complementary 'avoidance of pain' became the ultimate objective of man. Note the surreptitious introduction of

xual pleasure as the prime mover in life to which was added, again uite gratuitously, death as its ultimate goal[3]. Both these ssumptions were later recovered as "discoveries" from the mpirical facts. The confusion between ethical hedonism, an nsatisfactory philosophy of life, and psychological hedonism, an qually unsatisfactory psychology, has now been largely cleared p, and the errors of both systems are regularly demonstrated in ie appropriate textbooks. Freud himself recognized the adequacy of his pleasure-pain principle and added to it a 'Reality rinciple'; but as he nowhere explains how this latter works, he de-steps by its use all the thorny philosophical problems of the ature of 'reality'. Later in "Beyond the Pleasure Principle" he dded the mechanism of 'Repetition compulsion', to which he gave rimacy over both of the others. Surely it would have been simpler scrap the lot and accept the purposeful goal-seeking nature of uman instinctive activity as described at the time by McDougall nd others, which has now been brought up and elaborated as a rand new 'discovery' by a new school of analysts (*cf.* the articles y Mr. Guntrip).

Before pursuing this theme further I should like to glance at nother great source of difficulty in Freudian (and in fact all nalytic) psychology, namely, the subjectivism which inevitably rises out of its methodology and empirical material. It is in the ature of psycho-analytic treatment that one is given an extremely rejudiced account by the patient of his life history: one very much ased in his favour, and moreover, coloured a great deal by his or er own personal psychopathology. As Freud himself discovered ery early on, some of the patient's 'traumatic' memories, *e.g.*, of xual assaults and so forth, may have more basis in fantasy than in ct. Yet for the purpose of further analysis one must accept these ntasies as if they were true. From the point of view of the patient's sychology they *are* 'true', but the result is a picture of the world ntirely from the patient's point of view, *i.e.*, entirely subjective. ow neurotic patients are notoriously lacking in satisfactory per- nal and social relationships. The basis of their abnormality lies their ego-centricity and in the way their lives are heavily over- adowed by greeds, hates, and/or fears, which cannot be made the sis of enduring social or personal relationships; this in one respect their psychopathology. (It is true that analyses have been rried out on 'normal', *i.e.*, symptom-free people, but even here e emphasis falls on the same elements of the personality, to the clusion of the altruistic side of the character which does not ually set up any mental conflict.) The difficulty then is to find the

[3] Compare Freud's definition of Instinct in the *New Introductory Lectures* 125) as "A state of excitation in the body and its aim is to remove that citation". Which is in effect that the aim of life is complete quiescence or death.

emotional drives that give *satisfying* social contacts. Not surprisingly, Freud's psychology, in spite of valiant efforts, has not met with great success in explaining the psychological structure of society.

I have taken this line of approach to Freudian psychology because it enables us to understand better the origin of Freud's peculiar views on the nature and significance of sexuality. In many places Freud explicitly uses the equation: Sex = pleasure = sensual gratification of any kind. It is interesting to note that nowhere in his writings (as far as I know) is there any decisive definition of sexuality. Typical of his general attitude is the following from the *Introductory Lectures* (5th edition, p. 255, *Lecture on the Sexual Life of Man*)—

> Seriously, it is not so easy to define what the term sexual includes. Everything connected with the difference between the two sexes is perhaps the only way of hitting the mark; but you will find that too general and indefinite. If you take the sexual to mean everything which is concerned with obtaining pleasurable gratification from the body (and particularly the sexual organs) of the opposite sex; in the narrowest sense, everything which is directed to the union of the genital organs and the performance of the sexual act. In doing so, however, you come very near to reckoning the sexual and the improper as identical, and childbirth would really have nothing to do with sex. If then you make the function of reproduction the kernel of sexuality you run the risk of excluding from it a whole host of things like masturbation, or even kissing, which are not directed towards reproduction, but which are nevertheless undoubtedly sexual. However, we have already found that attempts at definition always lead to difficulties; let us give up trying to do any better in this particular case. On the whole, indeed, we know pretty well what is meant by sexual.

In one Freudian definition, quoted by Healy and Bronner in their book on the "Structure and Meaning of Psycho-Analysis", sexuality is given as "a more comprehensive bodily function having pleasure as its goal and only secondarily coming to serve the ends of reproduction". This is of course the hedonistic fallacy *par excellence*. It led Freud into many difficulties (for example with the sexual perversions), only one of which I would take up here.

The inevitable result of reducing all sexual behaviour to sensual pleasure is to degrade the sexual act to a process of mutual detensioning in which each partner seeks primarily for his or her own satisfaction. This is so clearly a travesty of all that the act *can* imply in that it completely ignores the rôle of affection in satisfactory relations between the sexes. To the Freudian notion that affection, tenderness, and all its derivatives are *nothing more* than aim-inhibited sexuality (sensuality) there are many objections. The

first and obvious one is that it has still to be shown that there is a reciprocal relationship between affection and sensuality. The affectionate are not that I know of any the less sensual on that account, as the theory would demand; nor is the less sensual the more affectionate for it. Indeed my impression is rather to the contrary. Again, as McDougall asked very pertinently, what force is it that inhibits the all-powerful sexual instinct in the earliest years to deflect its aim in this way? This difficulty is in Freudian theory particularly prominent in the case of the girl's psychological development[4], but even with boys I find the explanation unsatisfactory. In my experience in Child Guidance work I have noted affectionate (tender) relationships between mother and child present *on both sides* from the earliest years, long before there is any question of castration complexes and the like.

I do not think we can doubt that the tender impulse is quite independently derived, and that (to quote Suttie)[5]—"the complete passion of love integrates genital appetite with that love or tenderness which is the descendant or derivative of an infantile need". To which I would add that one must complete the description of sexuality by some reference to its biological goal, reproduction. Only in this way can one demarcate the perversions from normal sexuality.

I should like now to turn to the field of the neurotic conflict itself, and show how these initial assumptions have coloured all Freud's thinking on the subject. The libido theory, based on the sexual hedonistic assumptions noted above, demands the division of mental life into two great groups of impulses: the libidinous which are subject to repression, and the non-libidinous repressing forces. The libidinous are always identified with the sexual, but only by constantly extending the meaning of the word sex until now it can mean anything, *i.e.* nothing. Other intricate variations have been found necessary which I cannot go into here[6], but throughout there is the attempt to maintain this dualism with, in spite of Freud's fertile ingenuity, less and less success.

(It is often said that the misunderstanding of the Freudian position is due to the specialized use of the term 'sex'. I have even been told that at bottom the difference is "only a matter of words". To that I would point out that the whole of psychology is more or less "only a matter of words". In most sciences, in psychology more than any, the exact use of words is of paramount importance. There can be no common progress until one is agreed on the exact meaning of one's terms, and the practice of giving a word in such general usage as sex a specialized connotation has its obvious drawbacks and dangers. More than that, the slipshod use of sexual

4 See *New Introductory Lectures,* Lecture 33 on "Psychology of Women".
5 *Origins of Love and Hate,* p. 72.
6 See *New Introductory Lectures,* Lecture 32 on "Anxiety", 33 on "Women".

terms without clear definition leaves the way open for the surreptitious intrusion of a universal genital symbolism that one finds so stupidly repetitive.)

Take the great problem of the origin of the anxiety that lies behind every neurosis. Originally, in his *Introductory Lectures,* Freud thought that dammed-up sexual feeling (libido) was converted to anxiety (note the almost chemical-mechanistic thinking). This mistake he soon corrected, and he noted later that the Ego was the seat of anxiety though its origin remained obscure. He then described the exact state of affairs so beautifully that I cannot refrain from quoting—

> Only a few of the manifestations of anxiety in children are comprehensible to us. . . . They occur for instance when a child is alone or in the dark or . . . with an unknown person instead of one to whom it is used . . . such as its mother. These three instances can be reduced to a single condition: that of missing someone who is loved. (*Inhibition Symptoms and Anxiety,* p. 23.)

This is repeated with further emphasis in *Civilisation and Its Discontents,* where he explicitly talks of the "dread of losing love" —"If he (the child) loses the love of others on whom he is dependent he will *forfeit also their protection against many dangers* . . ."

Now only Freud's complete preoccupation with his libido theory could have blinded him to the obvious implications of his own observations. It has been left to others[7] to follow them up to their logical conclusion, *viz.* that the function of parental love is primarily protective, that the mother is the source of safety to the child in a potentially dangerous and 'hostile' world, and that sensuous elements in this relationship are comparatively independent and of secondary consequence in social relationships. In other words this kind of affectionate dependence on one's parents completely antedates sexual differences. To quote Dicks (*Clinical Studies in Psycho-Pathology,* p. 20)—

> It has in other words taken the Freudian observers many years to attach due value to the fact that a child begins life completely helpless and dependent, and that it responds with every expression of terror to certain situations which can all be summed up by the term 'loss of mother'. Among the most important of these are: Loss of the nipple in feeding, prolonged absence of the mother, especially when feeds are due, loneliness in darkness, and withdrawal of support, whether in an actual fall or not. To this class must be added sudden loud noises, pressure, threatened suffocation, anger on the part of the mother, and illness where the mother is unable to help, to mention but a few of the factors one has actually observed, or

7 See the works of Suttie and Dicks of Tavistock Clinic and the two books by Karen Horney of the U.S.A. Also the many articles by Child Guidance Workers all over the world.

which one has laid bare in analysis of cases. These events are the universal experience of human beings, and to a varying degree we are therefore all inoculated with anxiety.

Note the emphasis on the mother confirmed by all experience in Child Guidance work. Here again Freud took the social values of his time for permanent psychological structures. Living in a strongly patriarchal society which grossly mistook the rôle of its womankind, all his values were completely masculine. It is not for nothing that his psychology of women, with its painful elaboration of 'penis envy' to explain everything, gave him the most difficulty and now is "admitted incomplete and fragmentary"[8]. His theory of the Oedipus complex, which is riddled with notions of masculine superiority in addition to the usual sexual-hedonistic errors, is in serious need of a drastic overhaul more especially since Malinowski showed that the complex does not obtain amongst the members of the matriarchal society of the Trobriand Islanders[9]. I do not wish to be misunderstood as saying that the complex does not exist: it does *in certain cases of neurosis of a special kind;* but the attempt to convert this complex into the be-all and end-all of society, and art, and whatnot, is very wide of the mark. The whole notion of the Oedipus Complex has given rise to much obscurity and confusion with many contradictions in the explanation of its formulation and dissolution.

To come back to the question of anxiety. The description just given of the earliest child-parent relationships disposes immediately of Freud's dilemma when he found to his surprise that "It is not repression that creates anxiety but the anxiety that is there first and creates the repression"[10] This is just what one would expect on any view that the anxiety is due to the fear of loss of *protective* love. Put very briefly, one can say that in order to maintain mother's protective affection, in the earliest years a child forgoes (represses) any activity that might seriously alienate his parent. Self-preservation antedates sex, and there is no need to invoke castration, symbolic or otherwise, to explain these universal and well attested facts of infantile anxiety and helplessness.

Moreover, this view clears up many other difficulties of the libido theory. Take for example the problem of aggression which took Freud into his metapsychological speculations on the death instinct. Aggressive or, more generally, any hostile feelings following frustration are amongst the earliest to interfere with the primary symbiotic bliss of the mother-child relationship and therefore cause the deepest and most severe conflicts. Out of these conflicts arise the first feelings of guilt and the beginnings of the super-ego; 'wrong' being derived from mother's disapproval and the conse-

8 *New Introductory Lectures,* p. 173.
9 See Malinowski, *Sex and Repression in Savage Society.*
10 *New Introductory Lectures,* p. 113.

quent fear of losing her, 'right' being the reverse. (Here again Freudians have observed the phenomenon but have insisted on fitting it into the libido theory and so failed to explain it correctly, *cf.* Melanie Klein's work on the earliest origins of the super-ego.) Later other conflicts may arise more particularly in relation to self-assertion (the Adlerian drive for superiority); only much later still does the truly sexual conflict appear. True, this means the abandonment of the dualism of the libido theory, but I see no reason why theory should dictate how many motivating forces there are to be found in life. One can either accept Jung's monism which equates libido with mental force in general, or postulate as many instincts as are heuristically necessary. I find it necessary to describe at least four (or possibly five) such instinctive drives as being of importance in the life of the young child. There is the primary drive or urge for security, the 'basic security' of Karen Horney, "in the absence of which the child develops the 'separation anxiety' described by Suttie[12]. This is closely followed by the need for valuation (*cf.* attention-getting in children); then follows the tendency to dominate (self-assertion), and finally the sexual appetite which later blossoms into full sexual functioning. These various urges or needs seem to rise into prominence and dominate the child's life at fairly definite stages of development and somewhat in the order mentioned, though a detailed elaboration of this point is still to be worked out. In addition and right from the beginning we may have the exhibition of aggressive impulses, for example temper tantrums and the like, when one or other of the above drives is obstructed or thwarted. In this sense aggressive feelings are almost as primitive as the basic need for security and should appear immediately after them in the classification.

All these are more easily seen when dealing directly with the children at Child Guidance Clinics, where one can examine the interplay of feeling between children and their parents at the time of the occurrence. In the analysis of adults the various 'layers' are approached in the reverse order (from above downward as it were), so that it is not surprising that the deepest and most primitive layer, security, was isolated last of all. Moreover, as Freud's first cases seem to have been sensual hysterics, one can see an additional reason for his attempts to explain all neurosis as a form of sexual conflict. I have often speculated on the different psychology that would have been developed had Freud's first case been an introverted obsessional, with the fund of aggression that these patients have locked up in their symptoms.

Personally I have found that adult patients whose difficulties arise out of a simple repression of sexuality, clear up very quickly

[11] *Ibid.*
[12] *Ibid.*

in comparison with those where there is a deep underlying insecurity, especially when this has caused conflicts over domination and aggression.

Take the following two cases as a typical contrast. The first, a single woman of 30 complaining of exhaustion, insomnia, and extreme self-consciousness which had kept her off work for two years. Her shyness was so severe that she had completely refused to meet any new people and could only be prevailed to come and see me by her doctor coming with her. Treatment uncovered some conflict of loyalties over her feelings to her mother, but the main pathology lay in her vivid masochistic dreams and fantasies which, beginning when she was ten, had gradually become more and more overtly sexual in content. There was a rapid and complete loss of symptoms after only three months' treatment. The patient discontinued her attendances and returned to work, where she has kept well for close on ten years now.

The second was a single man aged 25 suffering from repeated minor hystero-epileptic attacks. There was a good deal of the usual sexual material to begin with, which was worked through fairly easily. Then was uncovered the much more serious conflict with his mother, herself a very grimly determined personality, over the mutual desire to dominate. The patient was extremely sensuous, but to him, and in his own words: Sex was power; power over women, symbolizing his mother. Yet at bottom there was a deep insecurity and dependence ("How I needed mother!") which made him unable to resolve the violent conflict engendered except through dissociation into the attacks of unconsciousness which were his symptoms. It took two and a half years and over 250 sessions of treatment before he worked his way through to recovery.

A grave weakness of the Freudian system is that it has taken the individual in isolation, studied in detail his *anti*-social drives, with their accompanying anxiety and guilt, and then not unexpectedly found it difficult to work out a satisfactory psychology of society. (The only cohesive force would really seem to be the anxiety and guilt that keeps the sexual and aggressive drives in check.) It is forgotten or overlooked that the human infant *from the very beginning* is a member of a society—of at least two people—itself and its mother. In other words social feeling, of a rudimentary kind, is present from the start: becoming, of course, more and more highly developed and extended as the child grows older. The various anti-social drives unearthed in analysis, in so far as they interfere with this development give rise to anxiety and guilt, which reactions may be so severe as to bring about a repression of the original impulses in order to maintain the social or parental-personal relationship otherwise endangered.

This gives us a very different picture of the psychological basis

of society and the nature of altruism. Altruism I consider to be a fundamental of human nature: probably the most specifically *human* part of human nature. I do not hold with those Freudians for whom hate is primary and all else is a reaction to it, or an attempt to overcome it. I agree with Mr. Guntrip when he says that "love is a more ultimate reality than hate", and I would underline how this follows automatically from the conception of the mother-child symbiosis as the primary social unit.

One can show further how the above goes to explain the rationale of analytic therapy which Freudian theory has never done satisfactorily as yet. I have pointed out earlier the dependence of the child on its mother and how this leads the child to adopt a moral code in conformity with her wishes for fear of 'losing' her. Now in some children the 'need' for the mother's protection and comfort is so excessive that deprivations normally innocuous become seriously disturbing sources of anxiety. (These are the insecure children of the Child Guidance Clinics). Any feelings or demands which might possibly alienate mother will enhance such anxiety and insecurity and are looked upon as dangerous; they tend to be repressed and the various ego defences are set up against them. These ego defences in the process of subsequent development become integrated into the character of the individual and are looked upon as part of his normal self. So long as they are maintained there is no chance of liberating his repressed feelings and freeing him from his symptoms; and owing to the nature of their origin the patient *must* maintain them in everyday life as a source of security and a reassurance against anxiety. But in the special relationship with the analyst, where *everything is tolerated and nothing is prohibited* (or even disapproved of), the patient finds the necessary security to lower his defences and allow his repressed feeling free play. This is the meaning of the transference situation and this is the real meaning of Ferenczi's aphorism that "The physician's love cures the patient". True it is that love cures the patient, but it is the protecting, forgiving love of a wise and tolerant parent-substitute, which has little or nothing in common with the sensuous excitement of sexual gratification.

On this reading of the nature and meaning of analytic psychotherapy, its affiliations with certain religious practices can be seen at once; as the philosopher John McMurray has often pointed out, the best terms to describe how analytic procedures do their work are religious ones. The Freudians, beginning with Freud himself, have seen the religious analogy but as usual have misinterpreted it. To them religion is simply an illusion, with God as a fantasy projection of the childish father image. Reducing everything down to childish fixations in this way, the Freudians have as it were turned the picture upside down. One cannot explain away the 'higher' in

terms of the 'lower': adult religious life in terms of childish experience. Biblical metaphor gives plenty of precedent for comparisons of this kind, but in the right direction. Metaphor is only an aid to understanding in a convenient and often striking form; it cannot presume to be a complete explanation. There is, or should be, a good deal more in the mature religious experience of an adult than can be contained in the childish relationship with one's parents, and which cannot be deduced from it; though one may get much help from comparisons by way of explanation.

On the other hand the psycho-analysts, in practice if not in theory, have got hold of a very important issue. It is no use preaching moral exhortation or religious dogma to a person in the throes of an unconscious (or sometimes even a conscious!) mental conflict. One must first release the personality from its conflict and settle its problems, either by the special technique of analytic psychotherapy or by any other method that may be relevant. One must clear the lower levels before one can proceed to the higher.

In investigating and clearing these lower levels, normally not open to view, the Freudians have performed a great service in exposing many unpleasantnesses and unmasking many of our hypocrisies. Their mistake has been to try and erect a complete human psychology on this "the most profound analysis that history has ever known of the less human elements of human nature"[13]. It is for our religious institutions to come to grips with this less human side of our nature and to make use of the new insights in their search for a fuller religious maturity.

[13] Dalbiez, *Psychoanalytic method and the doctrine of Freud.*

THE CHURCH OF SOUTH INDIA—AN EVALUATION

By Wilfred Scopes, M.A.

'Association leads to Consociation;
Consociation leads to Presbyterianism;
Presbyterianism leads to Episcopacy;
Episcopacy leads to Roman Catholicism . . . '

Thus declared Nathaniel Emmons, a New England Puritan, at the beginning of the nineteenth century. It may be that friends in the West who are familiar with the history of Congregationalism in S. India may today be wondering whether this famous dictum is to prove prophetic!

It is now $3\frac{1}{2}$ years since the Church of S. India was inaugurated. Are hopes and promises being fulfilled? To what extent has integration been achieved? Is the movement still popular? Does any one of the uniting church traditions dominate? Have indigenous expressions of the Christian faith come to the fore? These and similar questions are being asked.

Supporters of the C.S.I. in the West have set up representative committees to broadcast information and generally further the interests of this very young church. One wonders, however, to what extent the far-flung Congregational constituency is in a position to judge how the experiment is working out. It represents the first achievement in uniting episcopal with non-episcopal traditions and as such has become the subject of serious study, because the principles embodied in the scheme of union have a bearing far more than local. Yet it is true that ultimately the scheme will be judged, not on academic grounds, but on its practical working out.

It must be stated at once that Congregationalism as we know it in the West with its idea of complete autonomy for every local church, does not take kindly to transplantation in S. India, where the Christian constituency is largely illiterate, is dependent upon foreign subsidy, and is backward in a sense of churchmanship. For a full generation prior to the inauguration of the C.S.I. the churches founded by British and American Congregationalists, together with other Free Church denominations, followed a Presbyterian form of church government in the 'South India United Church'. Within the framework of this Church organization were eight councils which retained a very large measure of autonomy; in fact their relationship to each other and to their General Assembly suggested federation rather than organic union. About the middle of the last

decade there was definite dissatisfaction with the S.I.U.C. constitution, and it was due to be radically changed when the wider union movement suddenly came to fruition.

The Problem of Integration

Individualism dies hard. It was found thus in the old S.I.U.C. Is it surprising that we continue to find it in the new C.S.I.? We are still too much influenced by our old denominational loyalties and prejudices, and are handicapped by having to lean rather heavily in financial matters upon the West. The degree of integration so far achieved varies considerably, of course, in the 14 dioceses. Kistna, for example, finds little occasion for it since the diocese is entirely ex-Anglican apart from one single congregation in the extreme north founded originally by the L.M.S. On the other hand, a diocese like Madras provides ample opportunity for the merging of different groups which are supported by many missionary societies, the Church Missionary Society, the Methodist Missionary Society, the London Missionary Society, the Church of Scotland Missionary Society, the Australian Presbyterian Missionary Society, the Dutch Reformed Church of America. Each group continues to be financed separately, and although there are a few examples where, say, ex-Presbyterians or ex-Anglicans now work in ex-Methodist pastorates, on the whole ministers are unwilling to accept a transfer outside their old denominational boundaries. In another diocese a young missionary who desired to do this to meet an urgent evangelical need, failed to secure the support of his group in the matter. Yet in other dioceses like Medak and Mysore, there are instances where non-episcopally ordained ministers are in full charge of the services in ex-Anglican churches. Again at Dornakal, Bishop Whittaker (ex-Methodist) has just conducted a retreat for ex-Anglican ordinands at the request of Bishop Elliott, who is away on short furlough, and has ordained them as Deacons of the church. At that service, which concluded with the celebration of Holy Communion, he was assisted by episcopally ordained ministers and non-episcopally ordained ministers. There may be places where ex-Anglicans find it difficult to approve of the latter type of ministers doing more than assisting at this service in their churches, but as someone has recently remarked, 'If we do not fuss for our rights we shall get them as we grow together in fellowship and understanding'. Of course, in any case, some of us would find it hard on æsthetic grounds to celebrate according to Anglican rites.

It must be admitted that integration of worship is also slow. Local churches continue to follow their old established order. At Dornakal, for instance, the normal cathedral worship is still 100 per cent Anglican. It must be remembered that Anglican tradition is such that until a new form has been duly authorized by a competent committee of the Church, any departure from established practice is

viewed with concern. So far, even in ex-Free Church circles, there has been little experimentation in new forms. It would seem that two steps are required in the process of integrating the various traditions. The first is mutual tolerance and acceptance of all existing forms in the uniting churches. This we have achieved. The second step is the creation of new forms, preferably indigenous, officially approved and acceptable to all. This is hard to secure rapidly, since the widest possible consultation is called for.

The Liturgical committee of the Synod has now produced and secured the authorization of (1) An 'Order of Service for the reception of baptized persons into the full membership of the Church commonly called Confirmation', and (2) 'The service of the Lord's Supper or the Holy Eucharist'. With regard to the former it is stated clearly that it is authorized for optional use; also that Confirmation may be administered either by a bishop or by a presbyter. The new service of Holy Communion has been hailed by liturgical experts all over the world with marked enthusiasm. Much careful thought and wide consultation went into its preparation. It conserves precious heritages from very ancient days. It has been used in some of our cathedrals already, and has proved impressive. One wonders, however, how it can be adapted for use in village churches where shorter and simpler forms are obviously required. A new service of Baptism is in course of preparation, and in due course we may expect new alternative forms for morning and evening worship.

The whole problem of integration in its various aspects is much on our minds and consciences, and a speeding up may be expected. Yet our confidence in this new venture is not impaired. We continue to rejoice in the richness of the wider fellowship, the quickening of mind and spirit as together we seek to face the challenges of today.

Church Union a Popular Movement

Within certain Anglican circles at home a good deal of publicity has been given to the few instances where the union appears to have produced further disunion. It can be stated unequivocally that the grave troubles in Nandyal and Cuddapah (Rayalaseema diocese) are the result of faction that existed long before the inauguration of the C.S.I. The forming of the new church provided a convenient focus for this faction. The unfortunate decision of the S.P.G. in London to withhold official support from the C.S.I., made matters much worse. Instances of real conscientious objections to the scheme are indeed rare and are almost entirely confined to Anglo-Indian and European circles, where also union enthusiasts are not wanting. After attending a service of Holy Communion conducted according to Congregational Church practice, an ex-Anglican European to whom this was quite new exclaimed, 'How dignified, real and reminiscent of the Upper Room'.

Educated Christian Indians who have migrated from their denominational territories to towns and cities within the C.S.I. area, gratefully avail themselves of the unified ministry. In days when we seem to be witnessing a recrudescence of narrow nationalism, which in India is taking the form of intolerance towards other language groups, e.g., 'The Telugu country for the Telugus', it is heartening to note a drawing together of Christian Indians and a frank abandonment of the old spirit of Church rivalry. Those of other denominations show the greatest cordiality towards us of the C.S.I., and often express openly their hope that before long one Protestant Church will be established in India. Of course, the troubled political scene today may have something to do with this. In the interests of self-preservation unity is not merely desirable, but imperative. There are those who take a very serious view of the growth of Communism in India.

Theological Unity

Conversations on wider union have indeed taken place during the last two years in S. India with the Lutheran and Baptist Churches, and if no great progress can be claimed, at least goodwill and understanding have been engendered. Those present at the conversations testify to the amazing unity of thought displayed by the C.S.I. delegates, so that it was difficult to identify their respective earlier Church affiliation. Bishop Hollis, of High Church antecedents, accepted it as an undoubted compliment when on one occasion in a Synod Executive meeting he was told that he had argued like a good Congregationalist!

The Anglican Heritage

Any impartial observer of the C.S.I. today must doubtless gain the impression that it tends to be dominated by the ex-Anglican tradition. This surely is not surprising in an episcopal church? It must be understood once and for all that we accepted with wide open eyes a form of government known as Constitutional Episcopacy. We did so because we coveted for the new Church many good things in Anglicanism, its dignity of worship, its large and sober wisdom—the fruit of long experience. We believed then, and we believe now, that history is on the side of those who claim that on the whole episcopacy is the best working form of Church government. Our experience is teaching us that it certainly suits India.

Before union was consummated we knew that numerically the ex-Anglicans would prove the biggest of the three groups. We were also aware that within our Free Church circles many Indians had a genuine appreciation of liturgical worship with its accompaniments. Some of us may also have concluded that the ex-Anglican bishops,

accepted as bishops in the new church, would naturally exercise their considerable influence to promote Anglican trends. In regard to this last matter, it deserves to be recorded that no leaders of the C.S.I. manifest more readily than ex-Anglican bishops the true ecumenical spirit. They are not concerned to perpetuate Anglicanism; they are eager to conserve every heritage that can bring blessing to the Indian church.

Nor is there any real danger of our becoming priest-ridden and formal in worship and witness. Democracy is too well established. There is in some places a marked movement away from ecclesiasticism, a reaction from external trappings, a new appreciation of spontaneity in the things of God. Ex-Anglican students here at Dornakal rejoice in the freshness and freedom that have come with the coming of the union institution.

The Methodist Heritage

It has often been remarked that ex-Methodists act as a buffer state between the other two groups. As such their service to the new church is unique. British Methodists in S. India have long been noted for their gifts in administration, their high standard of ministry with its marked sense of loyal comradeship—bordering on clannishness, their healthy respect for authority under the system of District Chairmen, their evangelical witness, and for the large place they give to the lay ministry. Thus in the providence of God during these early formative years in the life of the new church, they have been able to bring as their special contributions a distinguished leadership, a disciplined ministry, an untiring zeal for evangelism, and an alert laity.

The subject of voluntary service by laymen is receiving increasing attention all over India today. Such service is demanded both as a complement and a supplement to the paid ministry in a church that is economically depressed, and one that has to combat constantly the criticism that its servants are hired professionals. Proposals are afoot in the C.S.I. to create a lay order, commissioning trained voluntary workers to specific duties in the church. In some areas this will just mean the giving of formal authority to arrangements already in operation. If care is taken throughout the whole church to recruit only those who indeed feel themselves called upon "to share in the heavenly High Priesthood of the risen and ascended Christ . . . and to continue upon earth the priestly work of Christ by showing forth in life and word the glory of the redeeming power of God in Him" (Scheme of Union, p. 29), the service of the church will be immeasurably strengthened.

The S.I.U.C. Heritage

Reference has already been made to the marked degree of theological unity among C.S.I. leaders. It can be claimed that Presbyterian scholarship has played no small part in this. Bishop

Leslie Newbiggin's apologia in his "Reunion of the Churches" has found universal approval among us. Another notable contribution from Scotland is to be found in the worship of the church. For two or three decades Presbyterian forms of worship have found large acceptance in the S.I.U.C., and they are continuing to play an important part in the building up of new tradition. We look to our ex-Presbyterian friends to take care of Free Church opinion in Liturgiology. Their presence on the Synod Liturgical committee will obviate the danger of any undue leaning towards the more Catholic tradition.

Dr. M. H. Harrison, of the United Theological College, Bangalore, in a recent article entitled, 'The American heritage in the C.S.I.', singles out three characteristics which churches within the C.S.I. founded by Americans hold in common and emphasize. These are:—

1. Practical Christianity.
2. The democratic spirit.
3. The importance of experiment.

Dr. Harrison sets forth his facts with restraint and modesty, justly establishing his conclusions. Yet one is left wondering whether the above characteristics, so indubitably demonstrated in the four dioceses where there are churches founded by Americans, are due more to their American origin than to their Congregational origin! For British Congregationalists rejoice to remember that they too stand for these things. Representatives in S. India of the London Missionary Society share with those of the American Board and Arcot Mission the same concern that Christianity must be set forth as a way of life rather than as a system of doctrine, that the supreme place must be given to the Person and message of Jesus Christ as revealed in Scripture and the continuous leadership of the Holy Spirit. And as one looks out upon the modern Indian scene, one is certain that the future is with this kind of religion. This is what will appeal to the heart of India in all its distresses, frustrations, and its aspirations for a fuller life. Among other treasures in our heritage is the principle of the "gathered church". In a land where being a Christian normally means belonging to the Christian community, as opposed to the Hindu, Muslim and other communities, the Christian Church is in danger of being commensurate with the nominal Christian group. Every child born in the group is registered in Church records, and in due course reaps the social, educational and spiritual benefits connected with the Church. Thus there is a good deal of nominal Christianity. There are, moreover, no other spheres, social or political, at present, where Christians can indulge their party rivalries, secure self-expression, and watch their leaders clothing themselves with a little brief authority. The Church has to serve as a battleground for all this. We need to say, "Come ye out from among them, and be ye separate".

It follows from this that the Church Meeting does not often demonstrate as it should vital Christian fellowship under the conscious guidance of the Holy Spirit. In town churches the importance of the Church Meeting is recognized well enough; in fact there is a jealous guarding of its rights. There is no difficulty about securing a quorum at the time of election of church officers, or if some major social, quasi political or constitutional issue is likely to be raised, or again if a new pastor is to be called. Among our thoughtful Christian Indians the ideal behind the Church Meeting is not forgotten; it will be conserved. There is evidence, too, that the C.S.I. as a whole wants to enter into this high heritage. At the same time there is widespread recognition of the need for decisions to be made also at higher levels in church organization, and a belief that the guidance of the Holy Spirit is often more readily available among selected representatives in wider consultation.

The Indian Heritage

Christian Indians in the C.S.I. would doubtless hold that the specific Indian contribution to the church has yet to be made, and on the whole this may be true. There are reasons for this. In the first place, educated Indians in the church have not had much opportunity so far of doing creative work. Those who have come to positions of leadership spend their thought, time and energy in administrative tasks, mastering the mission and church machinery which is the product of Western minds. Secondly, they may declare that although they are well aware of their nation's reputation for philosophy, art, music, culture, they themselves are often not in the line of succession. They come from a community which inherits little of these things, and whose main concern in this generation is economic improvement. Yet it would be a fallacy to suppose that the Indian Church contains no representatives of the more privileged classes, or that it has no indigenous heritage. Have not S. Indian poets in magical ways related India's vast spiritual wealth to the Christian gospel? Are not Indian Christian philosophers beginning to win a place for themselves in ecumenical Christian thought? Within the C.S.I. here and there we find a healthy independence of thinking that augurs well for the future. Christian church buildings are springing up in many places which show an urge for experimentation in indigenous forms of architecture. There is a growing discontent with long established Western ways of worship which are often quite unintelligible to the casual Hindu visitor. Indian leaders are not unaware of the Church's weakness resulting from too large a dependence upon the missionary societies for leadership and financial aid. Only in five of the fourteen dioceses have nationals been found for the office of bishop. It may be that often a suitable Indian candidate of required stature has not been available, but it is evident that financial considerations also sway

the popular vote, since the missionary bishop's budget and allowances are usually met by his supporting missionary society. Indian leaders naturally long for the day when a larger proportion of nationals are at the head of the Church. The many problems facing the C.S.I. for the future must be worked out primarily by her own sons and daughters.

The C.S.I. is very young. If we are patient the time will come in ecumenical Christian circles when it will move from the circumference towards the centre, as indeed in the political field the nation has so dramatically moved of late.

A New Creation

It is natural and inevitable that we in the C.S.I. should be concerned for a time to seek to conserve heritages that have been so precious to us, but the sooner we can abandon self-consciousness about our antecedents, the better. Addressing last year a Board meeting of the L.M.S., Dr. Norman Goodall remarked, "I am more than ever convinced that we are all caught up into certain great world movements of the Spirit, through which even those most honourable organizations which owe part of their history, at any rate, to limited insights and limited loyalties, are called upon to refashion themselves as more worthy instruments of one holy, Catholic and missionary Church. That is the sort of spiritual pressure and concern which is being forced upon us as we partake in this ecumenical movement".

Dr. Berry, in the course of his visit to S. India last year, was able to get a first-hand impression of what he calls "the greatest experiment of Christian union in the modern world". It is clear that he was impressed by the quality of fellowship apparent in C.S.I. circles. He did not shut his eyes to the "obvious problems ahead which need much understanding and wisdom for their solution", and he concludes, "There may be things in which the experience of the constituent churches in other fields may be of value to the united church; there must certainly be many things in which their experience (in S. India) will prove to be of value to the Church Universal".

We in the C.S.I. are being called upon to 'refashion' ourselves, but we need to be clear what this means. We are concerned not with refashioning or modifying Anglicanism or any other denomination, but rather with the creation of something new. Our aim is not merely to rediscover truth in the classic forms of our former allegiances, but rather to make fresh discoveries. It is not a matter of filling an Indian vase with a variety of predominantly Western flowers, but rather of growing in Indian soil a hitherto unknown plant, the outcome of wide selection and careful grafting, under the direction of a Master gardener. This must be our answer to Nathaniel Emmons.

CONGREGATIONAL PRINCIPLES IN A UNITED CHURCH

By H. C. Lefever, B.D., Ph.D.

On my desk there is a leaflet giving the Easter services in the cathedral church of St. Mark, diocese of Mysore, Church of South India. The three preachers mentioned in it are an ex-Anglican, an ex-Methodist and an ex-Congregationalist (myself). That sounds like Church Union. But if you were to look over the leaflet you would probably be struck by the predominantly "ex-Anglican" set-up of the whole thing with its Sung Eucharists, Festal Evensongs and so on. Before you pronounced judgment on the Church of S. India, however, I should want you to remember that St. Mark's besides being a diocesan cathedral is also a parish church and that its particular tradition and congregation have always been Anglican. I should also want to point out to you that within a mile's radius of St. Mark's there is another church quite as definitely Methodist in tradition and yet another equally Congregationalist. Church union has not changed the colour of these congregations overnight; it has rather, as the S. India Scheme of Union says, "initiated a process of growing together". And we are really growing together. These three churches here in Bangalore are now sister churches in the C.S.I., each making her contribution and specific witness, not in isolation but in union. The Union has still a long way to go. The unification of the ministry is still far from being complete and church members naturally prefer the services to which they have always been accustomed, but the union is growing in reality. It would be a spiritual deprivation to many of us who have had this experience in the united Church to go back to being "mere Methodists" or whatever we were originally. At the same time, we should miss one of the main purposes of the union were we to forget all about the traditions of our parent Churches. The C.S.I. is not just another denomination; it is meant to be a fusion of various denominations in a new unity. It is not just a hotch-potch, but a marriage of true minds, minds true to the best in their past heritage and yet seeking to be one, bringing their different traditions to be shared by all.

Where does the Congregationalist tradition find a place in the C.S.I.? Are we who so wholeheartedly believe in the new Church being untrue to the old? Have we just sold the pass to the Anglicans? These questions are often asked; too often, in fact.

A delicate surgical operation has been performed and the doctors and nurses, to say nothing of casual passers-by, keep wanting to open up the body to see how things are getting on. I am afraid that's what I am doing in this article. Let us look at some of the principles generally accepted as Congregational and try to estimate how far they are embodied in the united Church.

1. "Congregationalism stands for the principle of the Gathered Church". I confess I am not at all sure what this statement means. If it means that full communicant members are those who have "covenanted with God and with each other to worship and serve Him", I think it is too wide a definition of Congregationalism, though that, of course, would not make the statement untrue. If it means that only those who have so covenanted belong to the Church at all, I think the definition is too narrow since it would exclude children and "adherents". This might not seem too unfair an exclusion in Britain, but on the mission field it would be unthinkable. Here in India the total Christian community is much larger than the body of full communicant members. The entirely 'ex-L.M.S.' diocese of S. Travancore, for example, claims to have 154,556 'Christians', but of these only 26,104 are communicants and the number of full church members (communicants who have completed 18 years of age, attended at least half the communion services over a period of three years and paid all their church dues) would be even smaller. In practice all baptized Christians are accepted as belonging to the fellowship and, presumably, as having explicitly or implicitly, in fact or in intention, covenanted with God and with each other. It is doubtful whether such a community can be called a "Gathered Church", but I think we can call it a "Gathered Church in becoming". The children and others who have not yet reached full church membership are regarded as being on the way to it, so that at least the Church can be said to have before it the ideal of a "Gathered Church" even though it includes in its members many who are far from reaching that ideal. The constant reminding of the Church of that ideal of full membership is not exclusively the work of those who have come into the union from Congregationalism, but I would say it was one of their main contributions.

2. "Congregational churches accept the principle of local autonomy". That again is a commonly heard statement about Congregationalism, though I would hesitate to make it the *sine qua non* of a Congregational church. What do we mean by local autonomy? Complete independence in all matters of faith and order? I should have thought that the experience of our denomination during the last half-century has been one of growing up from

that extreme position. At the same time, we do stand for a measure of autonomy and the constitution of the Church of S. India seeks to define that measure. "Every local group of the faithful, organized for Christian life and worship as a congregation or pastorate, represents in that place the one, holy, catholic and apostolic Church". We can agree with that. But the responsibility of the local congregation is then defined as follows: "Subject to such general regulations as may be issued by the Synod of the Church or by a Diocesan Council, every congregation of the Church will, with its pastor, be responsible for watching over its members, for keeping its life and doctrine pure, for ordering its worship, and for proclaiming the Gospel to those outside; and every pastorate will have general administrative authority within its area, will have certain responsibilities in church discipline, and will have an opportunity of expressing its judgment both as to the appointment of its pastor and the selection of candidates for ordination from that pastorate" This statement is significant for what it omits as well as for what it includes. It omits any reference to the right of the local congregation to frame its own constitution, to suspend from Holy Communion those guilty of major offences and, above all, to call its own pastor without reference to any body outside itself. Is this to run counter to Congregational principles? I think not. The local work and administration is left, not to the local congregation's own apprehension of the will of God but to that apprehension guided by and in a measure subjected to the wisdom and experience of the wider Christian fellowship in the councils of the Church. "Ideally" states the C.S.I. *Basis of Union*, "the church of a whole region, being in fellowship with other regional churches, is the embodiment of the Church Universal in that region". The Congregational principle of local autonomy is thus understood in the light of the catholic principle of *quod semper, quod ubique et quod ab omnibus* and the result seems to me at least to be pure gain. To apply a principle of thorough going local autonomy to some of the "very young younger Churches", as Dr. Berry calls them, is to my mind to imply a mechanical theory of inspiration. Evidence is by no means lacking of the Holy Spirit's cleansing, sanctifying and educating power in such congregations, but it is quite certain that they cannot maintain a fully Christian life and witness without the guidance and, where necessary, tutelage of their sister congregations and without that sharing of experience and ability which is available to the local congregation through the regional councils of the Church.

3. "Congregationalism holds to the principle of the priesthood of all believers". As with the first two statements I should like here also to know precisely what this statement is intended to mean.

The principle of the priesthood of all believers, in what I believe to be its only true sense, is certainly safeguarded in the constitution of the C.S.I. The *Basis of Union* states unambiguously "All members have equally access to God. All share in the heavenly High Priesthood of the risen and ascended Christ, from which alone the Church derives its character as a royal priesthood. All alike are called to continue upon earth the priestly glory of the redeeming power of God in Him." The term "priesthood of all believers", however, is misleading, and to my mind mistaken, if it is taken to imply that there is no difference of grace or function between ordained and unordained members of the Church. From very early times the word priest has signified not the ordinary believer sharing in the High Priesthood of Christ but a person who has received a definite call from God and the Church's full and solemn commission "to assist men to receive the saving and sanctifying benefits of Christ through the preaching of the Gospel and the administration of the Sacraments". The C.S.I. believes that in ordination, in answer to the prayers of His Church, "God bestows on and assures to those whom He has called and His Church accepts for any particular form of the ministry a commission for it and the grace appropriate to it." Such a "grace" must be the contradiction of all "priestcraft", for priestcraft hinders the free access of the believer to God, whereas the grace given to the ministry is God's gift to His people in appointing servants and shepherds for their guidance, encouragement and admonition. I think, however, that it is equally important to say that this "grace" through the ministry is equally the contradiction of the opposite heresy to that of "priestcraft", namely the idea that anyone can do anything he pleases in the Church. All believers are not priests in the sense of being persons called to the ministry of the Word and Sacraments and solemnly commissioned by the Church. It is my opinion that the garbled version of the doctrine of the priesthood of all believers which has long been preached by many of our persuasion is one of the chief reasons for the present dearth of candidates for the ministry, in India as elsewhere.

4. "Congregationalism does not demand acceptance of written statements of belief". Congregational visitors to S. India are often surprised (and in at least one case in my experience dismayed) to find the place given in the Church to written statements of belief. This is not a result of Church union, for it was the practice in all sections of the former South India United Church (Congregationalist and Presbyterian only) to recite the Apostles' Creed at the regular Sunday morning services. The need for a definite statement of faith is greatly apparent where there are strong non-Christian influences in the immediate social environment.

Christians are presented with a daily challenge from their Hindu neighbours who want to know what it is that Christians believe. The use of the ancient creeds is a definite support to the faith of the Indian Christian and a safeguard against the temptation to syncretism. I think the opposition to the use of written statements of belief comes much more from missionaries of our tradition than from the Indian Church itself. The Indian Church as a whole is not yet theologically conscious; it believes in the divinity of Christ, His resurrection and second coming in a fairly uncritical manner. Our people have not come sufficiently into contact with rationalist or modernist influences for them to feel intellectual difficulties over statements like "born of the Virgin Mary", "He descended into Hell", or "the resurrection of the body". It may be their Hindu background with its many wonderful incarnations which enables them to take quite literally statements which Christians in the West find difficult to reconcile with the ordinary ways of thinking.

The C.S.I. constitution states that the use of the creeds in worship is "an act of adoration and thanksgiving towards Almighty God as well as a joyful remembrance of the faith which binds the worshippers together". On the other hand the use of creeds is not compulsory and it is specially stated that it shall not be necessary for candidates for baptism to use the actual words of the Creeds in affirming their belief. Every person about to be ordained, however, is required "to affirm his sincere belief in the truths witnessed to by the Nicene Creed or in any other statement which the C.S.I. may have officially set forth as a standard of doctrine". This paragraph continues "The C.S.I. here declares that no acceptance of a written standard is sufficient for this or for any of the purposes for which such standards are used unless there be also an inward and personal experience of union with God in Christ". The newly published "Order of Service for the Reception of Baptized Persons into the Full Membership of the Church, commonly called Confirmation" does contain the following question: "Do you believe in Jesus Christ as your only Lord and Saviour, and do you confess the Christian faith as contained in the Holy Scriptures and as taught in the Apostles' Creed?" I can only say that as far as my experience goes it is necessary for the believer about to be received into the full membership of the Church in India to declare his belief in such definite terms, and I think only a very "diehard" Congregationalist would object to the question, especially when it is taken in the context of the Constitution as I have just indicated.

5. "Congregationalism lays special emphasis on the importance of the Church Meeting". I would agree with this, although it does not necessarily mean that the Church Meeting is a very frequent

occasion in the life of a Congregational Church. It has certainly not been so in any church to which I have belonged, either in England or in India. Here in India it is held only rarely, not more than once or twice a year and that chiefly for the purpose of electing deacons and other officers, though of course there may be exceptions to this general practice. The spiritual atmosphere of the Church Meeting in India is often spoilt by the vigorous electioneering conducted by rival parties in the church (again let me say that this is *not* a consequence of Church union). Even when no election is being conducted the party temporarily "out of office" will often use the Church meeting for making attacks on the party in power, not in the most Christian spirit. When all this is said, however, I believe the Church Meeting occupies a definite and vital place in the life of the local Church and that one of the great contributions we from the Congregationalist tradition are able to make is in helping the Indian Church to see that it will never increase in spiritual stature unless congregations learn, in the Church Meeting, "to seek the guidance of the Holy Spirit in an atmosphere of worship and prayer". This Congregationalist emphasis is being appreciated by those who have come into the C.S.I. from other traditions where there is not the same consciousness of the responsibility of each church member to take a full part in the affairs of the church.

Now it is quite clear that the C.S.I. is far from being identical with some people's idea of Congregationalism; it is equally far from being Anglican, Methodist or Presbyterian. What I do maintain is that the C.S.I. does embody the most valuable contributions which Congregationalism has to make to a united Church. The experience of the Holy Spirit in the Church of S. India is modifying all our Church traditions, and I do not believe that the modification will be ultimately confined to India. I believe in particular that the churches in S. India which have sprung from a Congregationalist tradition are coming to grips, as probably few of our churches in England are doing, with what Manson calls "the problem whether congregational omnipotence and omnicompetence can survive unmodified along with the real recognition of the existence and effective functioning of the Body of Christ of which all congregations are a part". In making these modifications churches are not betraying their Congregational heritage but are rediscovering something of that classic Congregationalism, the "High Congregationalism" which sent the earliest L.M.S. missionaries to India to preach "the glorious Gospel of the Blessed God".

PHILIP DODDRIDGE

By Evelyn P. Hope, LL.B., B.Sc.

More than most memorials, a great and popular hymn will keep the memory of its author freshly green. Yet in two hundred years his features may become as blurred as those of any stone statue. It is to be feared that for many who will sing "Hark the glad sound" next Christmas, or "O God of Bethel" on some public occasion, Philip Doddridge, who graced eighteenth-century Nonconformity "with all-engaging charms", has degenerated into a rather depressing figure towering out of the pulpit of his meeting-house in Northampton, sombre in his dark blue Geneva gown and white bands, his three-cornered hat on the wall behind him and his delicate, handsome face and white, curled wig shadowed by the heavy sounding-board. Perhaps it is natural to think of Nonconformist ministers so near in time to the Act of Uniformity as grim figures. Doddridge's grandfather was one who gave up his living. Certainly, his grandson's biographers of the first hundred years painted a somewhat lop-sided, if accurate, picture. They stressed his outstanding scholarship, his brilliance as a tutor, his power as a preacher, his devotion as a minister; they discreetly suppressed his love letters, and apologetically glossed over an affectionate gaiety that caused him to be as beloved as he was eminent. Even Mercy, his wife, writing after his death to his first biographer and pupil, deprecates the innocent fun and freedom of his early letters. But this tall, good-looking and slightly stupid brunette was as serious-minded as a minister's wife is always supposed to be—and perhaps even then she was a little jealous of Kitty.

Fortunately, however, Doddridge, beside being the author of some fifty works, was a most prolific correspondent, and from the volumes of his letters, this slender, charming, vivacious man, with his long nose and his humorous mouth, steps out so vividly that, with one of his contemporaries, we can "see the good Doctor smile so pleasantly, talk so roundly, and look so arch and attentive, and raise his hand with so significant a pathos". We see him in London buying a fan for his wife, and damask at ten shillings a yard; and in the country, relieved that "the horse of whom I had formed such a dreadful idea behaved himself with singular gravity and discretion". He goes fishing "with extraordinary success, for I pulled a minnow out of the water though it made shift to get away". We learn that he is very fond of a dish of tea and does not disdain a game of cards, which he calls looking "over a chapter or two in the History of the Four Kings". He smoked a pipe and learned to

knit ("which I hope may assist me in the connection of a discourse") and read Chaucer to his family. "The chief thing I value", he says, "next to the enjoyment and service of God, is the love and converse of my dear friends". And he confesses, "I went home with Mr. Halford about eleven and sat up with him, like the wretch I was, till between three and four in the morning, which was till we had sat out all the fire". We picture the six wax tapers ("four of which I quickly put out") lighted in his honour by an attentive hostess, and hear how she sent him a bottle of "some fine medicine" for his cough. We see him in Lady Huntingdon's drawing room, having at her request preached to the family, highly delighted when, after dinner, "the ladies entertained us with their voices and a harpsichord". And we imagine the conversation in Lady Abney's parlour, where a Mrs. Cooke protested—to Isaac Watts, who was a bachelor, and to Doddridge, who so admired his wife that every beautiful object reminded him of her—against the wearing of large hoops and curled hair by ministers' wives. Hoops he approved, but some fashions were too much for him, and he writes to Mercy, "Poor Mrs. Roffy looked dreadful in consequence of an abominable manner of dressing the head which some evil demon has introduced to destroy the works of God". He describes the style of hairdressing and adds, "May you, my dear, and my sweet girls be preserved from the detestable fashion". Writing from Devonshire, he tells his wife that he has seen the palace which once belonged to his family and the arms, "curiously carved over the great mantlepiece in the drawing room", but he is "incomparably happier with you in my present circumstances than such a seat and all the estate once belonging to Mount Radford could make me without you, or without my dear charge at Northampton".

Philip Doddridge was born on 26th June, 1702. Through his letters and diary we can follow the course of his life, seeing it as he saw it. The first picture he gives us is of his mother commenting, before he could read, on the Scripture stories in the blue Dutch tiles around the fireplace of their living room. She told him how his grandfather, John Bauman, for fear of religious persecution, fled from his home in Prague, disguised as a peasant, leaving a good estate which he had just inherited, and taking only a hundred gold pieces, plaited into his girdle, and the two volumes of Martin Luther's Bible, which he was forbidden to possess. All his life Doddridge treasured that Bible.

The ministry was his obvious vocation; but serious difficulties lay between him and his heart's desire. His father died when he was thirteen, and his mother soon after. The friend who had constituted himself his guardian lost the boy's money as well as his own, and Philly (as he was called) sold even the family plate to get him out of a debtors' prison. He was obliged to leave the school where he was

doing so well and go to live with his sister (the only other survivor of a family of twenty), who had recently married the Rev. John Nettleton. A conveyancer friend of the family got him a chance to read law, which he almost accepted; but he took a morning to pray about it, and as he prayed, the postman brought a letter from the Rev. Samuel Clark, minister of the church he had attended as a schoolboy, offering to give him a home and special coaching, and later to be responsible for the cost of his training at one of the then famous Nonconformist Academies. All his life Mr. Clark was his adviser and most honoured friend. "I cannot forget", he writes, "that you are the person on earth to whom I owe most". It was at Mr. Clark's funeral that he caught the cold which led to his last illness.

1719 (he was then seventeen) found him in his "dear light garret", with its view of "flowery meadows and purling streams", at Mr. Jennings's Academy at Kibworth, working as surely few students have strength to work, though then, as always, he was delicate; but finding time to write letters—affectionate letters to his sister; details of his studies and careful accounts of his frugal expenses to Mr. Clark and his brother-in-law; and gay, amusing letters to ladies. He tells his "brother" about a Mr. Barrow who, for allowing "that *heretic,* Emlyn, to preach in his pulpit . . . seems to expect that his *brethren* will cast him out, that the Lord may be *glorified*". The italics are his, and one is reminded that in later years he was severely criticized for allowing Whitefield to preach in his pulpit. Many of the letters are to a young lady named Hannah Clark (Clio). One is in the form of a sermon, which he calls a "drowsy method". She made him a turnover, and he entreats her to lament with him because it is "now almost covered with ink . . . and neither lemon juice nor briny tears are able to recover it". He commiserates with her when her "swain" proves unfaithful, teases her when, a few weeks later, she replaces him by another, and offers "if your nuptials are celebrated while I am in London, I shall be ready to grace the solemnity with a sermon on *Ecclesiastes* iv. 11". He asks advice of two other ladies on the subject of kissing. Is it confined in fashionable circles to mothers, aunts and sisters, and limited to the beginnings and ends of visits? He writes, "I suppose they still allow *extemporary* kissing", and later in the same letter, "I have just been drinking tea with a very pretty lady who is about my own age. Her temper and conversation are perfectly agreeable to mine and we have had her in the house about five weeks. My own conscience upbraids me with a neglect of a thousand precious opportunities that may never return. . . . But tomorrow I am to wait upon her to a village about a mile-and-a-half from Kibworth, and I am sensible it will be a trying time". This is the fatal Kitty (Miss Catherine Freeman), and he was barely twenty. But for the

moment he is dazzled by a minister's seventeen-year-old daughter, whom he has seen only once. ("Oh, why have I not five hundred a year, that I might marry a girl of small fortune without ruining both her and myself?")

Having passed his examination and been given a certificate, Doddridge accepted the call of the little church in Kibworth, in country that he loved, and with a charge so small that he would have plenty of time for study. "I hope", he writes, "you will not think I am dead because I am buried". He is amusing about his country congregation, whose love and respect he soon very warmly returned. He gives Clio a delightful description of the natural beauty of the farm where he at first lodged and the lambs and calves with whom he had "the honour to be intimately acquainted". He tells her, "I sometimes fancy that I am like Adam in Paradise and it is my misfortune that I want an Eve". There is no tea, however, and he is "confident there never was one drop consumed in the house since it was built, unless it was camomile". He says there is but one hoop-petticoat in the whole neighbourhood, and adds, "with the dear girl who inhabits that magical circle I may perhaps grow better acquainted". This is Kitty, again, and within six months he is lodging in her parents' house, and writes to his brother-in-law, "I hardly ever lived more agreeably in my life. . . . I have some good books above stairs, a charming and kind mistress below . . . a good horse at my command, with abundance of friends all round the country".

From that time nearly all his letters contain glowing references to Kitty. She has offered to make him some bands. He tells one of his lady friends that she is an angel—or at least "a most agreeable woman; which, of all human characters, certainly approaches nearest to the angelic . . . the more I have known her, the more I have admired and loved her. . . . I know no imaginable reason why she should prefer me to the rest. . . . However, I have had the assurance to ask her the question several months ago, and have not yet received a positive denial; nay; I will whisper it very softly in your ear, that I flatter myself so far as to believe that she begins to love me. . . . Her father and mother have already given me their consent". He writes to Mr. Clark (always his confidant), "She . . . takes a thousand opportunities of showing that my addresses are not at all disagreeable". Indeed, he is fairly sure of Kitty, but money is the difficulty. He assures his sister, "I am not so utterly abandoned by some small remains of common sense as to think of venturing into that careful state with a salary of forty pounds a year" and, "Did you ever know me *marry* foolishly in my life?" He hopes to get a wealthier church later on. But Kitty has little patience: one day she tells him she loves him; the next that she does not know why "she may not expect a good man with a good

estate''; and so the affair drags on—he thinks she is on the point of accepting him—he is ''totally, if not finally, dismissed''—he does not doubt the sincerity of her love—he is ''absolutely discarded'', and tells Mr. Clark, ''At the expense of a great many anxious days and sleepless nights, fond transports, passionate expostulations, weak submissions, and a long train of other extravagances . . . I have only purchased a more lively conviction that all is vanity!'' Kitty seems to relent and accuses him, and he characteristically argues the matter out. Her parents, who also appear to be looking for a wealthier man, have by this time asked him to leave. But seven months later he is still writing to her. And two months after that he offers, if she will have it so, ''to return to Burton (her home) and make it the entire business of my life to please her''. But by this time he has ''heard some accounts of her resolution, at second hand. The stories are directly contrary to each other; but I firmly believe them both''. His last letter to Kitty, six months later, on hearing of her approaching marriage, begs her not to settle in Harborough, where by this time he is living. But he never quite forgot her to the day of her death more than fourteen years later, when he wrote sadly in his diary of ''the vanity and vexation of spirit into which we were, through an unbounded mutual passion, the means of leading each other''.

A little more than a year after the end of his affair with Kitty, Doddridge started his famous Academy at Harborough, and eight months later, rather to his own surprise and with considerable reluctance, he accepted the repeated and most pressing invitation of the Castle Hill Church, Northampton, to become its minister and bring his Academy with him. The church was willing to do anything for him—help to furnish his house; compensate the friend with whom he and his students lived. ''Nothing'', he wrote to Mr. Clark, ''could have been more generous and affectionate than the reception the people there have given me''. And to the Northampton people he wrote, ''I have entrusted the happiness of my life into your hands. Prepare yourselves, therefore, to cover my many infirmities with the mantle of your love''.

He now had an income of a-hundred-and-twenty pounds a year, and having given a house-warming in the form of evening prayer with a few friends, he set about praying for a wife. He was married a year later, on 22nd December, 1730, a day which he always remembered as the happiest in his life, to Miss Mercy Maris, a gentlewoman of small fortune and an orphan. If the letters which he wrote to her before the wedding are somewhat sedate and restrained, those which, whenever he was away, during the twenty-one years of their marriage, he sent her by every post, leave nothing to be desired in expressions of ardent devotion. Wherever he goes, her health is drunk at dinner; he is always longing to be with her,

and wishing their communications "were not in this distant, this laborious, this imperfect manner, but, as the Hebrews most emphatically say, mouth to mouth". He tells his "dear love", his "dearest and best earthly joy", of whom he has "a thousand thoughts every hour", all about everything, from the coat called a bear's skin, which he has bought, "both to be sheltered from cold winds and from all reflections of being a wolf in sheep's clothing", to the honours that were paid him when "whole synods" assembled to receive him and he was "treated with a deference of which I was quite unworthy". He had, indeed, as a friend told him, "more happiness than comes to the share of one man".

But he suffered also one deep and unforgettable sorrow: his first child, Elizabeth (Betsy), died six days before her fifth birthday. He called her the delight of his eyes. As the infant herself put it: "Everybody loves Tetsy because Tetsy loves everybody". He told how he overheard her catechizing the dog: "Shame on you, you Dr. Doddridge's dog and not know who made you!" He records how she was taken ill, and how for nearly four months he watched over her as no chemist ever watched over his crucible. But Tetsy died, and there in the darkened room the author of the tenderest of baptismal hymns is said to have laid paper on the little coffin and written his incomparable sermon on the text, "Is it well with the child? And she answered, It is well". His diary records that he preached the sermon and took the sacramental service, and continues, "I am just come from the coffin of my dear child, who seems to be sweetly asleep. . . . There lo! Oh my soul! lo! there is thine idol laid still in death, the creature which stood next to God in thine heart". After the funeral he writes, "Lord, I would consider myself a dying creature. My firstborn is gone—my beloved child is laid in bed before me. I have often followed her to her bed in a literal sense, and shortly shall follow her to that where we shall lie down together in the dust. . . . My grave is made—I have looked into it—a dear part of myself is already there. . . . " But Doddridge was buried in Lisbon, where he had gone to seek a cure for the consumption that killed him on 26th October, 1751, at the age of forty-nine. His Northampton people raised a substantial subscription for his widow, and a handsome monument, "not of his praise, but of their esteem, affection and regret, who knew, loved and lamented him". But surely his epitaph should be the lines which he wrote on the motto of his family arms, "Dum vivimus vivamus".

Live, while you live, the epicure would say,
And seize the pleasures of the passing day:
Live, while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views let both united be;
I live in pleasure while I live to Thee.

A QUAINT HYMNBOOK

By Sydney H. Moore, M.A.

The great revival of religion in the eighteenth century is often spoken of as though it arose in some undefined regions of Dissent in wild opposition to the Establishment. The truth of the matter is of course that it began *within* the Anglican Church, and that while many parsons believed that Wesley had come to 'put them down', a large number of them realized it was to put down godlessness that he gradually assumed the leadership of his world-wide parish. Hence it was that he could always reckon on the support and counsel of such men as Perronet of Shoreham, Fletcher of Madeley, Piers of Bexley, Unwin of Huntingdon, Grimshaw of Haworth and David Simpson of Macclesfield—with the last of whom we are in this study particularly concerned.

During its honoured history the old silk metropolis can have welcomed few strangers whose residence brought greater benefit to the town than David Simpson. Chased from Buckingham because of his sympathy with the great Revival, he became in 1773 curate of St. Michael's Church in Macclesfield—a church which had recently lost a splendid vicar in the Rev. James Roe, father of the saintly Hester Ann Rogers. Macclesfield, however, loved the new movement no more than Buckingham had done, and heated opposition to the new man soon arose. Various events augmented the disagreement, one perhaps being that in the Mayoral procession to St. Michael's on Easter Sunday, 1774, there walked at Mr. Simpson's side no less notorious a person than the Rev. John Wesley himself. In any case the opposition soon became so violent that it was out of the question for the curate to remain at the Parish Church. Precisely at this juncture, however, a wealthy citizen, Mr. Charles Roe, determined that so earnest a clergyman must be retained in Macclesfield, and on Christmas Day, 1775, a new church, 'Christ's Church', built in nine months only at Mr. Roe's expense and to his design, was opened and Mr. Simpson installed as Vicar.

The 'New Church' as it was called for a generation—in contra-distinction to St. Michael's, to this day known as the 'Old Church'—soon became a centre of wonderful evangelistic activity. Sunday Schools at least contemporaneous with those of Raikes at Gloucester, were conducted by the incumbent. Another most noteworthy innovation was his opening, in different quarters of the town, of what he called 'commercial day schools', as 'supplementary to the Sunday

School', one of them being in his own house on Park Green. His new church was quickly filled. Hester Ann Roe was only one of many pricked to the heart by Mr. Simpson's faithful preaching. Henceforth Wesley was sure of a pulpit when his tours brought him to 'Treacle Town'. "The New Church", he wrote, "is far the most elegant I have seen in the kingdom". The vicar gave himself heart and soul to his ministry. Another of his innovations was the delivering of lectures on *The Pilgrim's Progress* in order to win the interest of the many young people in the town. 'If all the pulpits in our land', it was said of him, 'were filled with men like David Simpson, the devil's dominion would not be worth twelve months' purchase'. To his flock he preached on Sunday mornings and afternoons (John Wesley took his place on the morning and afternoon of 29th March, 1782), but in the evening both vicar and congregation would be found in the meeting house down on Waters Green—which speedily needed enlarging and was afterwards merged in the new Sunderland Street Chapel, 100 yards away on the other side.

One of the matters to which Mr. Simpson gave much thought was the part of music in worship. Like Luther, he believed the essential note of revival to be:

'Rejoice, ye Christian people *all*'.

Christ Church was admirably adapted for the singing of those hymns by means of which, as on angels' wings, the new teaching had been wafted to the remotest corners of our islands. Handel had often played on its organ, and its organist was an eccentric but talented musician, Æneas Maclardie, whose daughter, Sarah, afterwards married the 'young man' of the circuit, Jabez Bunting. No less than 45 collections of such hymns had already been published by the Methodists; why should not the New Church have a new hymnbook of its own, that the inhabitants of Macclesfield might lift up in melody their voices to the Giver of such great gifts to his people?

It lies before me now, a slightly mildewed, well-thumbed veteran of hymnology, preserving for us 18 Psalms from the Old Version of Edward VI's day, 89 from the New Version of 1696 (Tate and Brady) and, still something of a novelty in the Church of England, 518 hymns. The title-page runs: 'A Collection of Psalms and Hymns and Spiritual Songs, for the use of Christians of every Denomination, by the Rev. David Simpson, M.A. Second Edition with an Appendix. Macclesfield. Printed by T. Bayley, 1780'. Thereafter follows a characteristic and entertaining Preface. Music in churches is neglected, ill-performed or injudiciously chosen. But the saints in light sing, and we have probably far greater gratitude to express than they. 'Let us sing with all our Might, with the

Understanding as well as the Spirit'. 'Brisk, solemn, lively Tunes are best adapted to awaken holy Affections. Avoid therefore such as are light, frothy and fantastic, and let all the Congregation join together in one grand Chorus. Such Words, such Tunes, such Singing as leaves us dull, stupid and languid, answer no valuable End whatever. They are neither pleasing to God, nor profitable to Man'. Then follows a long list of quotations from Scripture, from Addison, Milton, Pliny, Shakespeare and Dryden, all emphasizing the worth of music in worship. If these 'will not remove the scruples of serious and well-meaning Christians, of every Denomination, nothing that I can further urge will be attended with that happy Effect'. To many who have 'rooted and insuperable Prejudices against the Use of an Organ in our religious Assemblies', he confesses that 'as that noble Instrument is frequently conducted, it is rather hurtful to Devotion than otherwise'. But 'in good Hands and under judicious Management' it can produce 'most rare and beautiful Effects upon the Mind'. In his conclusion he even goes so far as to style this point 'one of our little, silly Differences', but not before he has had another fling at the 'gloomy Beings who explode all Music, vocal and instrumental'. 'What such Persons mean to make of themselves when they arrive at Heaven where there is an eternal Hallelujah, sung in full Chorus before the Throne of God, I leave them to consider', and gives them to digest 'the strong Sentiment of Shakespeare':

> The Man that hath no Music in himself,
> Nor is not moved with Concord of sweet Sounds.
> Is fit for Treasons, Stratagems and Spoils;
> The Motions of his Spirit are dull as Night
> And his Affections dark as Erebus;
> Let no such Man be trusted.

If the Preface, however, be naïve, it is wholly in keeping with what follows, for *naïveté* is a main characteristic of this remarkable old book. Simple, artless and beautiful withal, the hymns he has here collected have all the fragrance of a country garden in which, by some strange translation, we find ourselves taking refuge from the bruit of modern life. Now the editor's choice will fly high: Spenser, poets' poet, is not too lofty to serve as a medium for the praises of silk-weavers on the banks of the Bollin.

> Begin from first, where Christ encradled was
> In simple cratch, wrapt in a wad of hay,
> Between the toylful oxe and humble ass,
> And in what rags, and in how base array
> The glory of our heavenly riches lay[1].

[1] The only hymn in the book, I believe, where the eighteenth century custom of capital letters for nouns is not followed.

Anon it is certainly *not* to Spenser that he turns for such verses as:

What if we wear the richest Vest?
Peacocks and Flies are better drest.
This Flesh, with all its gaudy Forms
Must drop to Dust and feed the Worms.

or

Tomorrow you will live, you always cry;
In what far Country does this Morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this Morrow live?

'Tis so far fetch'd this Morrow, that I fear
'Twill be both very old and very dear.
Tomorrow I will live, the Fool doth say;
Today itself's too late, the Wise lived yesterday.

Or again, he will put into the mouths of his congregation admonitions to a life of service and duty.

Christians, in your sev'ral Stations,
Dutiful to all Relations,
Give to each his proper Due.
Let not their unkind Behaviour
Make you disobey your Saviour;
His Command's the Rule for you.

Then after reminding, in apostolic fashion, parents, children, wives, husbands, masters, servants, of their several responsibilities, he winds up:

This shall solve th' important Question
Whether thou'rt a real Christian
Better than each golden Dream;
Better far than Lip-Expressions,
Tow'ring Notions, great Professions,
This shall show your Love to Him.

Simpson had to minister to a society deeply infected with the loose morals of his century[2]. It was his denunciation of vice in every guise that had made him so many enemies on his arrival in Macclesfield. Naturally, therefore, we may expect him to choose hymns helpful in such a campaign. In one of them he sets the issue clearly before his parishioners and concludes:

Wholly abstain, or wed. Thy bounteous Lord
Allows thee Choice of Paths: take no By-ways,
But gladly welcome what He doth afford,
Not grudging that thy Lust hath Bounds and Stays.
Continence hath its Joy; weigh both, and so
If Rottenness hath more, let Heaven go.

Some hymns were gathered, and others might well have been

2 Cf. e.g. the recently-published "London Journal," by James Boswell. (Heinemann, London, 1950).

gathered in the garden of the saintly poet of Bemerton.

Why should we tremble to convey
Their Bodies to the Tomb?
There the dear Flesh of Jesus lay
And left a sweet Perfume.

The Graves of all His Saints He blest
And softened every Bed;
Where should the dying Members rest
But with their dying Head?

Almost the strangest way in which this book differs from modern hymnals is its ceaseless preoccupation with death and the homeland beyond.

The Year rolls round and steals away
The Breath that first it gave:
Whate'er we do, where'er we be,
We're traveling to the Grave.

Great God, on what a slender Thread
Hang everlasting Things!
Th' eternal States of all the Dead
Upon Life's feeble Strings!

Waken, O Lord, our drowsy Sense
To walk this dangerous Road,
And if our Souls are hurri'd hence
May they be found with God!

The change in mental atmosphere between 1780 and 1951 is illustrated strikingly when one imagines a congregation today singing the following verse:

Ah! lovely Appearance of Death,
No sight upon earth is so fair:
Not all the gay Pageants that breathe
Can with a dead Body compare.
With solemn Delight I survey
The Corps when the Spirit is fled,
In Love with the beautiful Clay
And longing to lie in its Stead.

Today I suppose that the hymn, 'How happy is the Pilgrim's Lot', is practically unknown, yet I can well remember being told in the '80's how one of my own forebears had passed to the Land of the Glory, whilst quoting:

There is my House and Portion fair,
My Treasure and my Heart are there,
And my abiding Home.
For me my elder Brethren stay
And Angels beckon me away
And Jesus bids me come.

It must not be supposed, however, that the worshippers in the 'New Church' sang only hymns of the types mentioned. One, greatly beloved and sung by some of us in our youth, was the cheering and comforting Charles Wesley:

Come, let us arise
And aim at the Prize,
The Hope of our Calling on this Side the Skies.

Mr. Simpson, too, had a love for hymns with a good chorus (possibly one reason for the continued popularity of his collection); of these there are many, the best of them being Watts's still remembered 'Salvation, O the joyful Sound'. And everywhere his feeling for fine writing and grand, resonant phrasing is clearly manifest. Close on the heels of 'Our Heart is above, our Treasure and Love', we stumble upon 'Hope, humbly, Man! With trembling Pinions soar' and a whole paragraph of the 'Essay on Man', and after ' 'Tis Religion that can give ' comes

Weep no more,
For Lycidas your Sorrow is not dead,
Sunk though he be beneath the wat'ry Floor.

In other places large, solid blocks of *Paradise Lost* are launched at the devoted silk-folk and in yet others they are asked to sing portions of 'The Tempest' ('The cloud-capt Towers!'), 'Measure for Measure' and 'Hamlet'—including that particularly suitable morsel:

Make thy combined and knotted Locks to part
And each particular Hair to stand on end
Like Quills upon the fretful Porcupine.

The reverend author does, however, mention in his Preface the hope that his book may serve 'for the Improvement and Entertainment of young People, and those among the Poor whose Minds have happily taken a religious Turn, but who are not able to purchase many Books' and there is no doubt that the justification for inserting such passages must be sought on these grounds.

Turning over the pages verses grave, gay, patriotic, didactic, constantly strike the eye.

To be religious Something it will cost;
Some Riches, Honours, Pleasures, will be lost;
But if thou countest the Sum- total o'er,
Not to be so, will cost a great deal more.

I rode on the Sky,
Freely justified I,
Nor envied Elijah his Seat.
My Soul mounted higher
In a Chariot of Fire
And the Moon it was under my Feet.

Lord God of Hosts, attend our Pray'r,
And make the British Isles Thy Care,
To Thee we raise our suppliant Cries
When angry Nations round us rise.
May Britain as one Man be led
To make the Lord her Fear and Dread:
Our Souls no other Fear shall know,
Tho' Earth were leagu'd with Hell below.

In all we sell and all we buy, is Justice our design?
Do we remember God is nigh and fear the Wrath Divine?
In vain we talk of Jesu's Blood and boast His Name in vain,
If we can slight the Laws of God and prove unjust to Man.

Listed into the Cause of Sin, why should a Good be evil?
Music, alas, too long has been prest to obey the Devil.
Come let us try if Jesu's Love will not as well inspire us;
This is the Throne of those above,, This upon Earth shall fire us.
Jesus, the Soul of Music is, His is the noblest Passion . . .

Space forbids the quotation of many a rare blossom of verse which, however pressed and faded between these yellowing pages, still retains traces of a pristine charm and fragrance. That these are frequently of a high order is sufficiently demonstrated by the inclusion of eight of the best of John Wesley's German translations, and of some of the greatest hymns of Isaac Watts, Charles Wesley and Doddridge. And if, sandwiched between noble lyrics like C. Wesley's 'Love divine, all Loves excelling' and R. Robinson's 'Come Thou Fount of ev'ry Blessing', we are startled to find 'Blest Pair of Sirens', we take breath, smile, and read on. As I unwillingly close the volume, I see that perfect gem:

Christ is a Path, if any be misled;
He is a Robe, if any naked be;
If any chance to hunger, He is Bread;
If any be a Bondman, he is free.
If any be but weak, how strong is He?
To dead Men, Life He is, and to the Needy, Wealth;
A Pleasure without Loss; a Treasure without Stealth.

EDUCATION OR SERVICE?

By David S. Goodall, M.A.

In 1935 a Survey Commission was set up to enquire into the facilities for ministerial training in China. The results of the enquiry were published in the same year under the editorship of Dr. Luther A. Weigle (then Dean of the Yale Divinity School), by whose honoured name the Report has since been known.[1] Factually, it is now out of date, but it is still of the greatest interest, and well repays attention—partly because the strength of the Chinese Church is at present a matter of anxious prayer in this country, but also because many of the problems, which in 1935 were facing the Chinese Church, are now beginning to emerge among our own churches at home.

The chief of these was poverty—the poverty of a predominantly rural Church that, under the sheer pressure of economics, could not afford to 'separate' men for the full-time ministry of the Word and Sacraments. When all are working their hardest for a bare living, a minister who is free to attend to nothing but the spiritual needs of his people is a luxury. The soul may need his ministry, but the body cannot support it. But this was not the only kind of poverty contemplated by Dr. Weigle and his colleagues. They called attention, rightly, to another and graver weakness—a poverty in the conception of the ministry; which is content with less—much less—than the highest standards of training and intellect in its candidates, and which is unable to accord to the minister the social dignity and respect which his calling, and his professional competence, should command. And so their Report dealt with the dilemma confronting the Chinese Church in respect of its ministry: on the one hand there were not enough resources, either of men or money, for the urgent work of building up the churches; on the other hand, that very situation called for men of a higher standard of training and equipment, and thus reduced still further the extent to which the available resources could meet the need. The situation was one which has since become increasingly familiar to us in the West, and we should be grateful for the serious and realistic attention with which Dr. Weigle's team studied it.

Their recommendations were, perhaps inevitably, a little disappointing. Some of their main principles are unexceptionable; that the highest possible standard of education is required for the ministry, even if it means a reduction in numbers; that the rural

1 *Education for Service in the Christian Church in China:* The Report of a Survey Commission, 1935.

ministry is as exacting in its requirements as the urban ministry; that a mere transplanting into the East of the traditional educational system of the West is a quite inadequate conception of the task—with these principles no one can quarrel. Moreover, the writers saw the significance of these facts in relation to the particular situations they had in mind. They laid down a practicable curriculum of theological education which would do credit to the best and most up to date of our western seminaries. They insisted that the rural church must be regarded not as a stepping-stone to the more important urban posts, but as a real vocation with special needs of its own. They urged that the curriculum of the Chinese theological student must not only include the history and culture of his own nation, but also take into account the effect of that history on his theological studies; for example, the Bible, and the conception of a Church as an "organized fellowship of believers", are novelties to the Chinese; they need patient and thorough exposition; the minister must be even more of a teacher than his Western counterpart, with an even deeper understanding of the revolutionary nature of these two things.

Yet one cannot help feeling that perhaps the revolution has not finished its proper work, even in the minds of the enlightened West. It is a sad piece of ecclesiastical professionalism, that at one point in the Report the crucial economic problem was perceived, stated—and then ignored. The problem is the fact that an educated man commands a higher salary and standard of living than an uneducated one; so that the better-trained men gravitate to the wealthier churches, while the poorer churches, rather than go without or make even greater sacrifices, clamour for a supply of lower-grade ministers. Much the same situation prevails among our churches, even under the Home Churches Fund Scheme; a small town or large village church may be "assessed" as a "List B" pastorate, not because it requires a lower standard of ministry but because its size or importance would not justify the spending of the additional £50 per annum that the "List A" pastor requires. The Western churches are in no position to preach to the East in this respect; nor is the reproach, if reproach is due, to be levelled merely at the clergy; many of our laity consider it both natural and right that a young and promising man should go to a "good" church, worthy of his abilities, and capable of giving him the salary to which his "gifts" entitle him. The Report admitted that a higher ideal is possible and laudable. "Where well-educated men have the right vision of the task of the ministry and are willing to 'eat bitterness' and sacrifice until they can build up a supporting constituency, they have been able in some instances to overcome the financial limitations: but it is admitted that such men are the exception rather

than the rule''.[2] But there was no hint in the Report that the calling to the ministry might involve, as a matter of course, a *lifelong* diet of bitterness; nor is there, apparently any doubt that the *main* task of a well-educated man in such circumstances is to ''build up a supporting constituency'' until his own position is more secure.

The same reluctance to re-consider drastically the conception of the ministry was revealed in the programmes of curricula for various grades of minister. The Report was indeed imaginative and comprehensive in its recommendations. It recognized the fundamental need for sound Biblical exegesis, the importance of the ''functional'' direction of training, the necessity for continuing post-collegiate training and for actual ''field service'' under conditions of guidance and tuition. Further, it recognized the imperative need for lay leadership, and for its training. Perhaps the most valuable of its recommendations were those in which it urged the training of laymen as one of the prime duties of the pastor. If it were possible to visualize the ordained ministry as a 'spearhead' of educational advance, teaching, exhorting and building the ordinary church member *via* the lay leader, and bringing him thus to a wider understanding of his faith and Church —then there would be some hope that, given time and backing from the West, a steady if slow advance might be made.

But knowledge is not redemption, neither is education salvation, and the writers of the Report knew it. They evidently concurred with the almost unanimous opinion of the Church leaders whom they consulted, that the primary task of the minister is to be a pastor of his flock: holding up Christ before them in word and deed, and washing their feet as He washed His disciples' feet. How far will his college training help him to do this? It will give him, it is true, intellectual resources out of which his spiritual life may be enriched, by reading and by the discipline of theological thinking. It will guide him away from heresy in his interpretation of the Scriptures and his ''setting forth'' of Christ. But there is much that he will learn only by ''eating bitterness'', by entering into the poverty, the temptations, and the sufferings of his people. The Report forestalled much criticism on this score by its very full proposals for further education amongst working ministers, for a period of probation under supervision between graduation and ordination, and for the oversight on a circuit system of younger by older ministers. But all this was viewed solely from the academic standpoint. Excellent and essential though that is, we miss a real sense of the apocalyptic urgency of the situation; in which it is not sufficient merely to have been instructed to ''preach, saying The Kingdom of Heaven is at hand','' but in which ''it shall be

[2] Report, p. 16.

given you in that same hour what ye shall speak''. One must be fair to Dr. Weigle. His task was to make concrete proposals for the training of the ministry; one cannot legislate for the Spirit. And within that legislative framework the Report preserves much that is of real practical worth to the serving minister and to the earnest layman. But every now and then the impression is conveyed that if only the actual proposals could have been carried out, the colleges re-organized, the curricula enlarged, all would have been well. The entire chapter on the further education of ministers in service was introduced as a temporary expedient to deal with the present generation of ill-trained ministers, until the new educational schemes should get under way.

A final comment that we would make on the Report concerns its attitude to the sheer mathematical problem—one pastor: 1,200 communicants.[3] The ideal solution is, of course, more pastors. But the Report recognized the economic impossibility of attempting to provide a pastor for every local church, and in many cases it questioned the necessity, at any rate in the circumstances of the time. The practical solution was assumed to lie in these two directions—trained lay leadership for the local church, and a 'circuit' system of pastoral oversight. Certainly, good work has been done in this way. The strength of the Methodist movement is an indication of its value, especially in the early days of evangelistic awakening. But it is clearly a compromise; the pastoral office is an essentially local function, one that can never be adequately exercised from outside the local community; while if the main pastoral duties can be left permanently in the hands of lay leaders, there seems little point in any ordination to the pastoral office. The Report contains a curious piece of 'blindness' here:

> ''Under the pressure of the financial situation, several church administrators have tried to put one preacher in charge of several churches. They told us that they often met strong opposition from church members. The church where the preacher does not live often feels that it has no pastor and has therefore been ill-treated. Of course this is not an insuperable difficulty, but unfortunately it is a prevailing attitude which has to be recognized at the beginning and which can be changed only after a long process of education''.[4]

The only conceivable alternative, it is true, is a part-time

[3] These figures do not claim to be representative, but are those of a single quoted instance (p. 35, ff. 69). Two other references on the same page are to a group of 100 congregations under lay leadership and a group of over 4,000 Christians who had never had any missionaries or paid pastors over them. The ratio 1:1,200 may be taken as a very conservative estimate of the proportion of clergy to laity at that time.

[4] Report, p. 77, ff. 107 (3).

ordained ministry, and though the Report mentioned this, it either dismissed it as impracticable or grudgingly admitted it as a temporary expediency.[5] The former objection really requires much more evidence, and indeed, more experiment, to verify its validity; the latter objection, as we have seen, applies equally to the grouping of several churches under one pastor. We would suggest that the really serious objection to the part-time ministry is one that is not made by the Report. (One suspects that it was taken for granted.) This is that in the present shortage of qualified men it is a waste of power for a fully trained man to be doing less than a full-time pastoral job. This argument is much less easy to evade, especially in view of the desperate condition of the churches and the grave inadequacy of man-power for the ministry. But the objection does not take into account the peculiarly valuable nature of the service rendered by the part-time minister. Not only does he share, through his occupation, some of the laboriousness and drudgery of the lives of his congregation; not only does the tension between his secular job and his pastoral work keep him mindful of the layman's temptation to regard religion as a luxury dispensable in busy times (a temptation which the professional minister is apt to under-estimate), but also the part-time pastor is a whole-time resident in the community of which he is a member—always available, and with a real stake in the community; the whole-time circuit minister, except in the village or town where he resides, can never be this.

This article is being written fifteen years after the first publication of the Report. The situation in China has changed out of recognition since then; most of those fifteen years have been years of war. The effect of this upheaval on the whole life of the Chinese Church is outside the scope of this article, but we should note[6] that its immediate effect on the problem of the training of ministers was to halve the already inadequate number of men entering Chinese theological colleges. It is impossible for anyone without inside knowledge of the situation either to estimate the ultimate significance of that fact for the future of the ministry, or to advocate any remedy. But the sentence which closes the latest statement[7] cries for comment:

> Surely the time has come for the whole Christian Church to take this matter upon its heart and to pray the Lord of the harvest to send workers into the theological schools of China . . .

[5] P. 139, ff. 232.

[6] See article by Dr. C. S. Smith (A signatory of the Weigle Report) in the *International Review of Missions*, October 1945, in which he reviews the progress (or lack of it) made since 1935.

[7] Dr. C. S. Smith, *International Review of Missions*, October 1945.

This is, of course, a right and proper prayer. But shall we not add: "Pray ye therefore . . . that He will send forth labourers into His agricultural colleges and farm institutes"? In a dry summer the farmer can afford to wait for the combine harvester to come round; it will even pay him to spend time and money training a driver. But the wet summer comes when he must cut his corn with sickle and scythe if he is to save it at all. The Christian Church grew and flourished for 150 years without any theological colleges. Perhaps it would then have withered had not the Alexandrians learned to combine Biblical theology with Greek philosophy, and laid the foundations of an educated Church. But the first great century of the Church was a century of apocalyptic hope and apostolic fervour, and it produced not only the Church but the New Testament. There are many signs that we are being called to enter such another period of expansion; to live again in the last days; to confound Caesar by our martyrdom; and to write our theology not in Alexandria but in Patmos. Can we truly discern the signs of the times?

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

THEOLOGY
AND RELEVANT STUDIES

The Mystery of Being. By GABRIEL MARCEL. Vol. II: *Faith and Reality.* 188 pp. Harvill Press. 16s.

We have here the second series of Gifford Lectures given by M. Gabriel Marcel. The first series entitled "Reflection and Mystery" appeared in 1950. It has been reviewed already in the *Quarterly*, but the following short summary of its results may put us in a position to appreciate the present work.

M. Marcel found that philosophy was a search for Being, beginning from actual bodily existence in a given situation and dictated by a certain uneasiness or exigence which is experienced as the call of Being upon us. The method is one of Reflection, Primary and Secondary. Primary Reflection is analytic and shows that we live in a broken world, objectified, mechanized and socialized: here the individual is just a thing among things. Secondary Reflection, which is synthetic, restores us to our proper condition as members of an intersubjective life, where others are to us not objects but presences. So we arrive at the Mystery of Being.

This is the point at which the second series of lectures begins. The world of objects, mechanized and socialized, is continually with us as a perpetual temptation. We are called to transcend it by attending to the exigence of Being, and so attaining a fuller life.

The first requirement is faith, which is neither opinion nor conviction Both of these latter are beliefs *that* so and so is or is not, the one uncertain and wavering, the other firm and confident. But faith is not a belief *that* anything is or is not. It is a belief *in* somewhat. It is a position, not closed, but open to the exigence of Being, which puts us at its disposal. It works through prayer and humility, and through freedom in dependence upon grace. I am free when I receive the call of Being as a gift of grace to which I respond.

No explanation of the unity of grace and freedom is possible. The Hegelian method of thesis, antithesis and synthesis cannot avail here. But personal testimony answers the question which is put by reflection. Moreover, faith includes both hope and love. Hope, which envisages immortality, is simply faith transcending death. Love is just intersubjectivity itself, the ontological basis of faith.

What this intersubjectivity is may best be understood from the analogy of an orchestra at work on a polyphonic symphony. As we open ourselves to the infiltrations of the invisible, we cease to be the unskilled and yet pretentious soloists we were at the start, and come nearer to Him, "of whom we may perhaps say, not that He conducts the symphony, but that He is the symphony in its profound and intelligible unity; a unity in which we can hope

to be included only by degrees, through individual trials, the sum total of which, though it cannot be foreseen by each of us, is inseparable from our own vocation".

M. Marcel remarks that his philosophy is akin to that of the Greek fathers; and this is indeed the case. Athanasius teaches in his "Contra Gentes" that man was originally created in the image of God by the gift of the Logos. From this grace he has turned away to lower things, and to idolatry; his salvation can only be through a return to the Logos. Substitute for the fall of Adam M. Marcel's broken world, and for idolatry his mechanization and socialization, and we have the ancient philosophy, clothed in modern language and adapted to meet our present situation in a most masterly way. It is not easy reading, but it is worth the effort.

ROBERT S. FRANKS.

Tradition and the Spirit. By DANIEL JENKINS. 195 pp. Faber & Faber. 12s. 6d.

The rather cool reception which ten years ago was given by Congregationalists in general to Mr. Jenkins' *The Nature of Catholicity* may be taken as an indication that in those days Congregationalism was not a very missionary type of religion; for any who had laboured to interpret our churchmanship to Anglicans would have recognized in that book a notable vindication of our principles written in the language which Anglo-Catholics talk and understand. Mr. Jenkins' new book, *Tradition and the Spirit,* carries his argument further but is written in a simpler language that we all should understand. He goes again to the heart of the ecumenical controversy between the churches. It is easy and superficial to say that we Protestants rest upon the Bible and the Bible only, whereas the Roman Catholics set tradition beside or above the Scriptures. For, after all, we rest upon the Scriptures, not as the Scriptures are misinterpreted and misunderstood by unbelievers, but as they are understood in the tradition of the Church. As against the alleged Apostolic Succession of bishops we have been anxious to assert an Apostolic Succession in the doctrine and fellowship of the apostles. Yet Congregationalists, when they talk about tradition, are apt to do so scornfully and with some reference to the 'dead' (and rather clammy) 'hand'. It is high time we had a careful and balanced doctrine of tradition which proudly and confidently we may set forth for the consideration of less favoured denominations! Mr. Jenkins has here done us notable service. "What gives the new Christian man power thus to be, on one level, independent of the tradition? It is that by being buried with Christ and rising with Him he has experienced what it is that gives meaning and validity to the tradition itself. What the tradition points to is the covenant God makes with His people in their encounter with each other, the covenant inaugurated on Sinai and sealed in the life of each succeeding generation of faithful Israelites. But when the Christian has been buried and has risen with Christ he knows what Moses knew on Sinai. Knowledge of Christ carries knowledge of the essence of the tradition in solution within itself. This does not mean that the Christian man has nothing to learn from the tradition. The reverse is true . . . because this knowledge gives him the key to understanding of the tradition and impels him to seek such understanding in order that he may more fully apprehend what it means to be a member of the people of God on this earth. But he has the freedom of the tradition. He is no longer dominated by it but can move about within it in confidence, discriminating between what is true and false according to the insight of faith given to him in the Spirit. It is his inheritance, and he can be trusted to use it aright because the same Spirit who formed it and preserved it is now guiding him in its proper use".

This quotation illustrates the main theme of the book, but much of weight and wisdom comes in by the way. The early chapters are a significant contribution to Biblical theology and to a (much needed) doctrine of the canon, more particularly as Mr. Jenkins shows how "the meaning of the Torah is justification by faith and yet the 'teachers in Israel' have turned it into justification by works". Attention should be called also to Mr. Jenkins' treatment of the doctrine of infant baptism which he describes as "that act which testifies in the most dramatic way that the infant who is set within the common life of the people of God does so only because he has been snatched from the power of sin, death and the devil by the work of Christ. . . . Our children have the task, as we have, of living out their lives in terms of the divine covenant, but baptism demonstrates to them that the covenant is there, graven into the very structure of the universe, and nothing they can do is able to remove it". This is plain and powerful, even if the careful reader observes two slips from the perfect path of grammatical rectitude. I cannot think of any recent Protestant contribution to the ecumenical discussion so relevant, pointed and weighty as this. It should be read by those Congregationalists who wish better to understand what is implied in their principles, what is their contribution to the whole Church catholic, and where they are called to penitence and to learn from others.

N. Micklem.

Some Tendencies in British Theology. By J. K. Mozley. 166 pp. S.P.C.K. 10s. 6d.

Some of us will always think kindly of the late Canon J. K. Mozley, because of his penetrating and sympathetic understanding of the theology of P. T. Forsyth. It is not a little surprising that it was left to an Anglican theologian to discover that Forsyth had a distinctive and indispensable contribution to make to our understanding of the Gospel. This gives an added interest to a posthumous volume which his sisters have given us comprising the material that J. K. Mozley had been able to prepare towards the history of British Theology from the publication of *Lux Mundi* to the present day. In this book we have the extensive studies that Mozley had made in preparation for the larger work. There are four chapters: From the publication of *Lux Mundi* in 1889 to the end of the Century; From the beginning of the 20th Century to the outbreak of the Great War; From 1914 to the present day (*i.e.*, somewhere about 1939); and The Scottish Tradition.

It is difficult to summarize these studies, but those who are familiar with J. K. Mozley's writings will expect what they will find—an interestingly written, balanced account of the subject, in which Free Church scholars and theologians are given their proper place and receive adequate recognition.

The book may be recommended to all who are interested in theology, particularly to theological students in our Colleges who have long needed a handbook of this sort.

H. F. Lovell Cocks.

New Birth: A Study of the Evangelical Doctrine in the Protestant Fathers. By Bernard Citron. 215 pp. Edinburgh University Press. 21s.

This is the first volume on theology published by the Edinburgh University Press. It is a study of the progress of the converted soul from the darkness of pre-conversion days to the life eternal. It may be compared with the study of *Conversion* (1939) by the late Professor W. P. Paterson, of Edinburgh, which in the judgment of the reviewer offers a sounder perspective. The well-known studies by A. C. Underwood, *Conversion Christian and non-Christian, a comparative and psychological study* (1925), and A. D. Nock; *Conversion in Religion from Alexander the Great to Augustine of Hippo* (1933), cover a rather different field.

Dr. Citron, now minister of the Pleasance Church, and Warden of New College Settlement, Edinburgh, was born in 1905 as the son of Jewish parents, and after leaving Germany in 1933 was brought to a spiritual crisis. The brief account which he gives of his own conversion (pp. 124-5) does not convey any clear understanding of how this change took place; but he found in the Westminster Confession with its two Catechisms the intellectual articulation of what had happened to him.

The strength and weakness of the book is that it is built upon the Reformed Scheme of how conversion takes place. It has two introductory chapters on the converting power of the Biblical message, and the part played by the Holy Trinity in conversion. It then discusses the state of the unconverted and of the not yet converted; sudden and gradual conversion; and general and effectual calling. The main chapter discusses differences of emphasis within Protestant theology on the elements of conversion—Luther emphasizing faith, Calvin repentance, and Melanchthon the renewal of the will. The elucidation of the similarity and contrast between the Lutheran formula of Concord (1580) and the Canons of the Calvinist Synod of Dort (1619) is particularly well done. The attitude of the author towards Arminianism is continuously hostile. The chapter on Baptism is extremely interesting. It makes clear the difference between the Lutheran and the Calvinist views, discusses the view held by John Wesley to whom the author, though critical, is sympathetic (though he says—p. 174—that 'Wesley's view is much more pessimistic than that of Calvin'), and the chapter also reflects on the difference between the Baptists and Barth and Brunner in their attitude to infant bapism. The book then discusses the marks of the new birth, the lifelong struggle, assurance, and union with Christ; and ends with a brief epilogue on the life everlasting.

The book rather falls between two stools. On the one hand it is a historical study of the evangelical doctrine, and as such is a very readable and at times fascinating account, limited by the fact that every teacher's thought is broken up to fit in with the scheme. On the other hand it is the author's attempt to find a systematic doctrine of the new birth acceptable to himself, and he brings into his treatment various authors of the present day. He has spoken of his work as "describing, accepting, criticizing and sometimes rejecting the views which evangelical divines held". But if it is meant to be systematic theology, Dr. Citron should have taken more pains to show that it covers all the factors relevant to a modern docrine of the new birth. Nevertheless, the book will be read with pleasure and profit.

H. Cunliffe-Jones.

Morals and Revelation. By H. D. Lewis. 258 pp. Allen & Unwin. 16s.

These ten papers, most of them reprinted from philosophical journals, amplify views expressed by the author in *Morals and the New Theology*. Professor Lewis believes that ethical thinking is entangled in confusions which prevent any serious treatment of crucial problems about guilt and responsibility, and that a true account of moral life turns on a bold acceptance of the "libertarian postulate" that we have freedom not merely of self-determination but of "open choice". We perform "actions which could have been other than they were although everything else in the universe had remained the same". The fundamental appraisal of moral worth is in terms of the effort required to obey our own consciences. He defines what we must hold if the objectivity of ethics is to be maintained, and handles the notions of obedience to conscience, guilt, and collective responsibility with a cogency and relevance of which few writers seem capable. He believes that our ethical confusion is related to the low ebb of religious life, and is therefore the more distressed by the moral thinking implied by "Barthian" theology,

and indeed by any theology which retains concepts like "essential human corruption" and "collective guilt", or which attempts to perpetuate dogma. The admirable essays in Moral Philosophy proper (Chapters 3-7) are preceded by two which express this concern. They are followed by three which show the kind of philosophy of religion which we may expect from him on a larger scale. He is sensitive enough to the factors which have produced a "theology of crisis"; and he has thought his way through to the fundamental weakness in Brunner with a sure touch (p. 45 ff.). But he still supposes that the new theology wantonly stands for the annihilation, rather than the establishing, of man's natural activities and understanding; and one can see, from his essay *Some Ambiguities of Mystical Thought,* that though he understands the problem of revelation, he has not taken the measure of its grace. Indeed, what he chiefly sees in the new theology is "an urgent insistence upon our need to raise ourselves to a new level of spiritual life by deepening our sense of the transcendent nature of God". If that *were* what it is all about, Professor Lewis's Moral Philosophy could give direct help to theologians in their efforts not to suffer any distortion of moral issues in religion. As things are, however, this stimulating neo-libertarianism affords indirect help to them, for which they ought to be grateful. W. A. WHITEHOUSE.

Nietzsche and Christian Ethics. By R. MOTSON THOMPSON. 104 pp. Epworth Press. 7s. 6d.

Mr. Thompson begins by remarking on the difference between the attacks on Christianity in the nineteenth and twentieth centuries. Then it was Christian dogma that was repudiated, but all agreed to honour Christian ethics. Now the ethics has been violently criticized in its turn, and the supreme leader in the attack is Nietzsche, who wrote in the last century but influences this one.

Mr. Thompson sets out to confront the ethical standpoints of Nietzsche and Christianity. He says quite rightly that Nietzsche is a difficult philosopher to epitomize. He expressed himself in aphorisms, not in a system. He was poetic and prophetic, not academic and didactic. But two ethical principles stand out as his central ideas: he stands for the Will to Power and for the Superman.

Nietzsche envisages an aristocracy of masters, pursuing ruthlessly the quest for power, and heedless of the suffering of the subservient and enslaved commonalty. The goal to which they strive is the Superman, who is to be to man as he now is what the latter is to the apes. Nietzsche hated Christianity as the great barrier to the success of his principles. He regarded it as a system in which the slaves corrupt their masters by teaching them that submissiveness is a virtue.

Christianity, says Mr. Thompson, is not in the least like Nietzsche's caricature of it. It has room for heroic virtue, and is indeed a true synthesis of the heroic and the sacrificial. Nietzsche's system, on the other hand, found its final naked revelation in Hitlerism.

There is an attempt to show that the origin of Nietzsche's ethics was pathological: he reached it in a reaction from a bringing up by women and from persistent ill-health. Apart from this reference to psychology, however, Mr. Thompson recognizes that his book covers familiar ground. But it is obviously not meant for the professional philosopher or theologian, only for the general reader, to whom its contents may not be so familiar: in this way it may be useful. ROBERT S. FRANKS.

Encounter with Nothingness. An Essay on Existentialism. By HELMUT KUHN. 168 pp. Methuen. 8s. 6d.

Books on Existentialism are numerous. Many of them, however, are too

scrappy and journalistic to be of much service to people who want to make a serious study of this fashionable philosophy. But Professor Helmut Kuhn's book stands apart from the rest. It is by far the most sympathetic, and yet the most shrewdly critical treatment of Existentialism that has appeared in English. What is more—and this will be surprising to those who have tried in vain to understand what Existentialism is all about—a book so brilliantly and lucidly written, and with such a wealth of vivid phrase and apt illustration that it will present no difficulty to the reader who has at least a nodding acquaintance with the history of philosophical thought. Indeed, Professor Kuhn's chief merit is that he allows us to see the Existentialist thinkers in their proper historical context. One rises from reading his book with two clear impressions on one's mind. First, that Existentialism is not a Melchizedec of a philosophy without father or mother, but coming spontaneously to birth in the thought of Kierkegaard. The author traces affiliations and affinities through the whole course of philosophical thinking from Descartes onwards. Furthermore, he makes it plain that the existential situation, and man's apprehension of it, is everywhere to be found in literature, both modern and not so modern, in Carlyle's *Sartor Resartus,* for example. In the second place, he shows that whatever we may think of the answer given by Existentialism, its 'diagnosis of our time' is largely accurate. The nearer affiliations and preparations of Existentialism in the thought of Nietzsche, Dilthey, and Husserl are clearly traced. The positions of Heidegger, Jaspers and Sartre are sympathetically outlined, but it is a pity that Professor Kuhn did not include an exposition of Gabriel Marcel. Incidentally, Professor Kuhn has some pertinent criticisms to offer about Kierkegaard. Altogether the book is a valuable contribution made by a Christian philosopher to our understanding of our contemporary human predicament.

H. F. Lovell Cocks.

The Epistle to the Hebrews: An Historical and Theological Reconsideration. By William Manson. 204 pp. Hodder & Stoughton. 10s. 6d.

More than a century ago Röth published a book to prove that "the Epistle commonly styled to the Hebrews was intended for Christians of Gentile extraction". This view was revived by Weizsäcker, Jülicher and others, and in more recent years has been popularized in our country by E. F. Scott and Dr. Moffatt. Thus Dr. Moffatt in his notable commentary on this Epistle assigns it to a period after the Fall of Jerusalem "not later than about A.D. 85" when "the controversy about the Law, which marked the Pauline phase, is evidently over". On this theory the Epistle was addressed not to Jewish Christians as such but to a Church already conscious of being the People of God, which had for its Bible the Old Testament, and in which differences between those of Gentile and Jewish stock had lost their meaning. This interpretation gave the Epistle the added interest of belonging to a period in the history of the Early Church of which we have little knowledge.

Dr. Manson combats this, the fashionable interpretation of the Epistle, and, at the same time, dissociates himself from the earlier view which regarded the Epistle as addressed to Jewish Christians who were tempted for nationalist or social reasons to revert to Judaism. Instead, he holds that "any dangers which made themselves felt from the side of Judaism were not of a racial, or political, or sentimental, but of a purely religious kind". Holding that the Epistle was addressed to Jewish-Christians, he suggests that "the danger to their faith lay not in a return to Judaism as such, but in a retardation of their Christian progress by factors having their causes in the Jewish element in their Christianity, in other words, by an undue assertion of their Jewish-Christian inheritance".

This Jewish element he finds not, as with the Judaizers whom St. Paul opposed, in the attempt to earn salvation by obedience to the Law, but in the Old Testament cultus and ritual; and he suggests that for the writer of his Epistle "the ritual approach to the understanding of the Christian redemption—in the doctrine of Christ as our great High-Priest, whose self-oblation fulfils the Jewish cultus—may have been of the very essence of the matter for this Jewish-Christian theologian".

For the interpretation of the Epistle, Dr. Manson assigns great importance to the sermon of St. Stephen in *Acts* 7: his attitude to the Jewish cultus and his eschatology. "The eschatology, the concentration of thought on the transcendent, heavenly end of the religious calling . . . is the key at once to Stephen's reading of history and to the theology of the writer to the Hebrews". He suggests as the most probable date of the Epistle about A.D. 60.

This book is significant not only for its fresh and challenging discussion of the complex problems of Introduction but for its lucid and suggestive interpretations of the characteristic passages of the Epistle. This is a book to buy and to read not once but many times. It is not for scholars only but for all who would understand this fascinating yet elusive epistle.

SYDNEY CAVE.

The Episcopal Colleagues of Archbishop Thomas Becket. By DAVID KNOWLES. 190 pp. Cambridge University Press. 12s. 6d.

These Ford Lectures should be read in conjunction with Professor Knowles' penetrating character study of *Archbishop Thomas Becket* (Cumberlege, 2s. 6d.), the 1949 Raleigh Lecture on History. "The virtual relegation of his colleagues to the position of a chorus, if not of a conspiracy, has helped, in almost every recent account, to throw his figure out of historical perspective". Yet "they were an unusually distinguished and honourable body of men", being, with possibly two exceptions, "quite free during these years from the two cancers that so often ravaged the medieval clergy—impurity of life and luxurious wealth". "Steeped as they were in the ideas of the post-Gregorian reformers", they reveal Henry II's aim throughout his reign—"a regional church enclosed within the ring-fence of the coast, under his personal control"—as unrealistic, because "out of harmony with what was most dynamic in the life of the Western Church of the age". In his character sketches of the several bishops, and especially of Gilbert Foliot, Professor Knowles shows the psychological insight, engaging frankness and grace of style which distinguish all he writes.

GEOFFREY F. NUTTALL.

Clarendon: Politics, History and Religion, 1640-1660. By B. H. G. WORMALD. Cambridge University Press. 25s.

In this work, the first of a number of volumes on Edward Hyde, Earl of Clarendon (1609-1674), Mr. Wormald seeks to differentiate between the real earlier Hyde and the man portrayed in Hyde's own writings, studying "that alteration in perspective which, while intelligible enough, falsified his own part in events". His book is also "a critical commentary upon the work of S. R. Gardiner", who, he claims, missed "the real Hyde" for "a mythical Hyde".

In his first section Mr. Wormald is at pains to destroy the charge that Hyde was inconsistent. "Hyde did not change from a Parliamentarian into a Royalist"; he "had worked precisely to prevent the emergence of any such disastrous distinction"; "the essence of his position had been that it was not partisan". His efforts were for a non-violent settlement. Indeed, "the true bridge between the non-resistance of the epoch of the Tudor rulers and

the eighteenth-century constitution was the non-violent, bridge-building parliamentarism of Hyde". Thus does Mr. Wormald see the author of the Clarendon Code, who, in Baxter's words, "dealt so cruelly with the Nonconformists".

When, following political failure and military defeat, Hyde became a historian, his calm moderation and far-sightedness were still dominant. "The immediate circumstances were viewed in terms of the whole story, looking far back and far forward". "Hyde's sense of the deeper causes of English events was superior as political thinking to that of Hobbes precisely because he was thinking historically". In religion, Hyde owed much to the rationalizing and sceptical group who met with Falkland at Great Tew. "Politics with him were all-important"; "there could be no religion without Religion of State". Here, perhaps, is the key to the Clarendon Code. G. F. N.

Philip Doddridge, 1702-51: His Contribution to English Religion. Edited by Geoffrey F. Nuttall. 167 pp. Independent Press. 7s. 6d.

Dedicating in youth and again in prime to his 'gracious Lord' every present service and the work of hoary age as supreme delight, Philip Doddridge left a name worthy to be sounded abroad, though he did not live to length of years or desire worldly approbation. He was but forty-nine when he died on 26th October, 1751, spent in his Master's work. Yet even then his life had been prolonged and generously used as few anticipated when the sickly twentieth child of his father, himself the tenth child of an ejected minister, first saw the light. Man of deep personal devotion yet of practical affairs, sweet singer in Israel, tutor and lecturer, advocate of foreign and home missions as of local philanthropic and social work, voluminous correspondent and greatly sought spiritual counsellor: above all a faithful preacher and, within the limits of strength and time, a diligent, challenging and comforting pastor and friend of ministers and churches, Doddridge was beloved and honoured in his generation and left succeeding ages his abiding debtor for a rich and wide contribution to English religion. That debt is worthily acknowledged in this admirable symposium.

Dr. Nuttall has gathered a first-rate team to collaborate in this bi-centenary volume commissioned by the Congregational Union. The writers —Methodist, Baptist, Unitarian, and *three* Congregationalists (not four, as jacket: versatile as he is, Dr. Nuttall is but one!)—representatively pay tribute to Doddridge's catholicity. His life and times (Editor), his influence on personal religion (Rev. A. T. S. James), his hymns (Rev. Erik Routley), his missionary enterprise (Dr. Ernest A. Payne), his influence on English education (Principal A. Victor Murray), his religious liberalism (Rev. Roger Thomas, Dr. Williams's Librarian), and a concluding personal appreciation by Dr. Nuttall, provide a fascinating introduction to one of our chief of men. For Introduction it surely must be: none reading these essays will feel content until he has turned to the *Lives* by Stoughton, Stanford, Orton, to Alex. Gordon's sketches, or to the collected *Correspondence*—and inescapably to *The Rise and Progress of Religion in the Soul*—either for the first time or again.

While discrimination between contributions of a uniformly high standard is invidious, we have especially appreciated Prof. Murray's summary of the great teacher's work and impact on theological, university and school methods and curricula, and enjoyed Dr. Nuttall's stress on the radiant joy and grace which provide the dominant notes in all his utterances and writings. This book should prove of inestimable value to speakers and preachers this autumn—and thereafter. Charles E. Surman.

The Early Cornish Evangelicals, 1735-60. 229 pp. By G. C. B. Davies. S.P.C.K. 16s. 6d.

To most students of religion in England Samuel Walker of Truro is now not even a name. Yet Charles Simeon considered his sermons the best in the language; while Wesley, in remarking that he did not know a single parish clergyman who had converted any of his people, said, "There is one exception in England—Mr. Walker at Truro". Walker was only curate there, with a rector "with whom I can only live on civil terms"; but by preaching, visiting, catechizing, lecturing, writing, founding a 'Society' and a 'Clerical Club', and above all by praying, he produced an effect comparable with that produced by Baxter at Kidderminster. Truro, "that town of dissipation", 'notorious for its worldliness and frivolity", saw its cockpit and theatre deserted and its church full.

Walker was a great correspondent, and in two of his most interesting chapters Mr. Davies prints letters to and from the Wesleys. Walker was also closely in touch with other early Evangelicals both in Cornwall and much further afield. 'Enlightened' clergymen were scarce, but such as there were worked together. Romaine, for instance, travelled to Truro from London on purpose to ask Walker if he should remain in the Church of England or no. Walker was always for loyal continuance in the Established Church.

The story ends somewhat sadly. When Walker's presence was removed, and he was only 46 when he died, what he had consistently tried to avoid happened to his own people. They separated from the Church and turned the disused theatre into a meeting-house. At first in the Countess of Huntingdon's Connexion the cause later became Congregational. Of recent years the church has been closed; the building (not the original one) is now the offices of the Truro Rural District Council. In Truro, despite Walker, Methodism has triumphed. G. F. N.

The English Catholics, 1850-1950: Essays to commemorate the centenary of the restoration of the hierarchy of England and Wales. Edited by the Rt. Rev. G. A. Beck, A.A. 640 pp. Burns, Oates. 35s.

The Life of Baron von Hügel. By Michael de la Bedoyere. 366 pp. Dent. 25s.

The English Catholics is a big book, containing 19 essays by 15 writers and running to well over 600 pages; but for the Roman Catholic Church in England the century 1850-1950 has been a *saeculum mirabile* and well deserves commemoration. The book has the unevenness of most symposia, but, apart from Mr. Edward Hutton's survey of "Catholic English Literature, 1850-1950", none of the contributions is disappointing, while some, especially the three by Fr. Philip Hughes, are of permanent value. Fr. Hughes' study of "The Bishops of the Century", which reaches a sort of climax with Dom Cuthbert Hedley, scholar and artist, with an "unhurried, instructed judgment, and the calm, courageous confidence it produces", is outstandingly good. The book includes 97 pages of illustrations, showing not only the main personages but cathedrals and churches, colleges and schools. To education, indeed, four essays are devoted: "non-Catholics occupy 43 per cent of the places in Convent schools"; "there are at least 150 practising Catholics who are professors or lecturers at the British universities". The number of churches has risen steadily since 1850 from 569 to 2,821, with 6,643 priests (an interesting proportion); the number of Catholics from an estimated 679,067 to 2,650,000.

Much of this increase, it is admitted, is due to the influx from Ireland. It is also due, however, to conversions: Farm Street claims an average of 73 converts a year throughout the hundred years. "As the years passed, the main stream of converts was less from the Church of England than from the

Nonconformists''. The founder of *The Tablet* was of a Quaker family related to John Bright; and a later Editor, Ernest Oldmeadow, was also a convert from Nonconformity.

The list of names which adorn the century is unmistakably impressive. Newman, whose features in the picture gallery put him at once in a class on his own, has an essay to himself by Fr. Humphrey Johnson. More important for the theme of the book are Wiseman, whose ''constructive genius is fundamentally responsible for the renewed development of Catholic life in England as we see it today''; Manning, whose candidature for the Holy See was supported by some elements in the conclave which elected Leo XIII in 1878; and Ullathorne, to whose ''ability as a negotiator the restoration of the hierarchy was principally due'', ''all in all, surely the greatest of the 90 bishops whose lives make up'' its first century. In the field of literature we have Coventry Patmore, Gerard Manley Hopkins, Alice Meynell and Francis Thompson; in the field of scholarship Lord Acton, ''perhaps the most learned historical scholar that the world has yet known''.

One name barely mentioned is that of Baron von Hügel, of whose *Mystical Element in Religion* (1908) William Temple wrote in 1925, ''It is quite arguable that this is the most important theological work written in the English language during the last half-century''. The life of von Hügel by his disciple, Count Michael de la Bedoyère, the Editor of *The Catholic Herald*, is the more welcome. It also leaves the virtual neglect of von Hügel by the official *laudatores temporis acti* more intelligible. Von Hügel's fidelity to his Modernist friends, Loisy and Tyrrell, even after their excommunication, inevitably cast suspicion on his own loyalty. ''Divine Providence'', he quoted to Tyrrell from St. Augustine, ''often allows even good men to be expelled from the Christian congregation''; and his biographer judges that, had tests been imposed on von Hügel such as his friends suffered, ''he would have faced them as his conscience bade''. On one occasion he went so far as to write to Tyrrell that ''the risk of having to do without the Sacraments, for a while at least, would not prove disastrous''. Von Hügel's spiritual life drew, not on Newman—he used to wonder ''how one so good, and who had made so many sacrifices to God, could be so depressing''—but on the Abbé Huvelin, whom he called ''the greatest manifestation of the spirit of sheer holiness which I have been privileged to watch and to be moved by at close quarters'': on Huvelin, who prayed for him that he might be enabled ''to combine the holy liberty of the Sons of God with a filial spirit towards the Church''. It is precisely in this combination that von Hügel's life and thought have proved, and still prove, so extraordinarily impressive and fruitful. His independence and his expressed disinclination to convert others to Catholicism may have led Bishop Beck to pass him over. It may still be true that his influence should be measured as Fr. Johnson measures Newman's, in ''the respect that he was held in by the non-Catholic world''; and that in spiritual insight and power he was among the greatest of the century. G. F. N.

German Protestantism since Luther. By A. L. DRUMMOND. 282 pp. Epworth Press. 22s. 6d.

This is a book based upon very wide reading; it is written in an attractive style and will bring much illumination. It falls into two parts. The first is headed 'Church and Religion'. It tells of the arid period of scholastic Lutheranism, of the rise of Pietism, of the reign of Rationalism, and of Protestantism in Germany from Schleiermacher to Hegel, from Hegel to Harnack, from Harnack to Barth (I am not sure that Dr. Drummond is quite fair to the Barth of later phases). The narrative throws light upon our own very different island story and upon the German character in general which

seems less liable to change than certain foreigners might wish. Part Two deals with the relations of Church and State, taking the story down to 1948. We may not fairly complain that Dr. Drummond has not been able to deal with the most recent and interesting and in some ways discouraging sequel. He tells of the success of the Roman Church, thanks largely to the influence of the Centre Party, between the wars. "Between 1919 and 1927 over seven hundred new religious houses (Roman) were founded. In 1924 alone no fewer than eighty-eight Protestant institutions were closed for want of funds. The baser Romanists were jubilant". It is not sufficiently realized in this country that the present division of Germany has cut off from the West that part of Germany where Protestantism was strongest. Of a certain approach to Protestants Dr. Drummond writes, "Rome approved of the proposition in theory, but in practice continued to encourage Louis the Fourteenth to persecute the Huguenots". The difference between theory and practice is as great today. I have learnt much from this book and heartily commend it. Inevitably in so comprehensive an essay there are slips. Thus, till I see the original German, I shall continue to disbelieve that Augustus of Saxony said to the Elector Palatine, "Fritz, thou hast indeed more piety than us all"; is Bengel's 'Gnomon' conveniently described as an index? There is an unfortunate pendent participle (on p. 67). Dr. Drummond gives 1906 as the date of Schweitzer's 'von Reimarus zu Wrede'; if that is correct (I have not my books at hand for reference), I am sure he is wrong in asserting that the *Schriften des Neuen Testaments* was edited and issued by Johannes Weiss some years earlier. I think Dr. Drummond has another writing of the younger Weiss in mind. But, after all, these are very little points. Dr. Drummond has written a book that should be read by many besides technical scholars with pleasure, with interest and with profit. N. MICKLEM.

The Claims of the Church of Scotland. By G. D. HENDERSON. 251 pp. Hodder & Stoughton. 15s.

If, as the author of this book suggests, the Christian world at large pays too little attention to the Church of Scotland, that Church itself must bear much of the blame. From pride or modesty it has not much publicized itself. It was a happy event when Dr. George Duncan in his year of office as Moderator travelled extensively outside Scotland, and it is a very happy thing that Professor Henderson has written an exceedingly readable and at the same time learned book about his church. It is a popular work and may perhaps therefore escape censure for having no index. The Church of Scotland, Dr. Henderson tells us, "has had no official dealings with English nonconformists". That, if true, is very reprehensible, but is it strictly true? Has his church no official dealings with that estimable nonconforming communion, the Presbyterian Church of England? Certainly there is the most lamentable mutual ignorance between the Church of Scotland and Congregationalists in England. It is to be hoped that this book will be so widely read by the English as to remedy half of this disaster, and that some Congregationalist will overcome his denominational diffidence and, as it were, return the compliment. But the Church of Scotland has had many contacts with the Church of England, and it would be well if English episcopal enthusiasts would consider the references here given. For instance, when at the Restoration episcopacy was reintroduced, "no attempt whatever was made to impose any liturgy"; again, in 1610 it would seem that Presbyterian ministers without any rite of 'ordination' or 'reordination' were consecrated bishops by prelates of the Church of England. Was the Archbishop of Canterbury aware of this, I wonder, when he preached his now famous Cambridge sermon? Some readers will venture to agree with Dr. Henderson when he says of his church that "the official attitude to women as women is

in some quarters not only un-Christianlike but definitely pre-Christian", and I wish he could have told us more about Celtic Christianity; was it a happy thing or a grave misfortune that in the eleventh century, and largely through the 'consecrated energy of Queen Margaret', the Church in Scotland "was brought into fuller harmony with prevailing western custom"? This book, which makes me wish more than ever that I had not lost my copy of the Rabbi Duncan's *Colloquia Peripatetica,* I commend most warmly.

N. M.

The Fulness of Christ. S.P.C.K. 3s. 6d.

This description of "the Church's growth into Catholicity" is the third report elicited by the Archbishop of Canterbury on the differences between the Catholic and Protestant traditions, the fundamental points at which these differences crystallize, and the possibilities of any synthesis between the two traditions; and it should be read alongside *Catholicity,* produced by Anglo-Catholics, and *The Catholicity of Protestantism,* the work of a group of Free Church scholars. The three reports together provide a useful conspectus of the issues of reunion. *The Fulness of Christ* is the work of a group of Anglican Evangelicals which included Stephen Neill and Max Warren; and it is refreshing as a sign that intellectual leadership in the Church of England is no longer so largely with the 'catholics'. There can be no doubt that, if the entire Anglican Communion were of the same mind as the authors of this book, Free Churchmen generally might believe that union with the Anglicans could be practical politics within a relatively short time. The thesis here maintained is that the way to uphold and create unity is to hold differences of conviction in tension, always provided of course that those differences of conviction are within the Christian tradition; and the Anglican Communion is set forth as an example of the excellence of this method. It is cheering to see the doctrine of Justification by Faith taken so seriously, to have Scripture and Tradition set in the right order of priority, and to see the Church's ministry and worship so sanely expounded. Altogether this slim volume is marked alike by theological insight and irenical spirit; and it is to be hoped that Free Churchmen will not only read it but also make and foster all possible contacts with such Anglican Evangelicals.

JOHN HUXTABLE.

The Individual and His Religion (A Psychological Interpretation). By G. W. ALLPORT. Constable. 12s. 6d.

This work is a "specialized expansion" of his standard book on *Personality*. It is an eminently balanced, realistic study of the essential nature, difficulties and necessity of religious faith. It is not propaganda for religion but a sympathetic objective study, and should be particularly valuable to students growing up in a world of intellectual and practical uncertainties. It makes clear that irreligion has no greater intellectual rights in the modern scientific world than religion has, and that militant irreligion is more likely to represent a narrow sectional interest than a mature conviction which, to use a hackneyed quotation, "sees life steadily and sees it whole".

On the critical side we feel that Allport's theory of functionally autonomous motives and sentiments is too atomistic, and he does not really get to the heart of the problem of maturity. Much intellectual maturity in belief can be achieved without promoting emotional maturity in the deeper levels of the personality. We would say, not that a religious sentiment, as a "unit of mental life", controls and unifies the personality; but that a mature personality naturally expresses itself in a religious way. Allport talks about a sentiment doing things in much the same way as an older psychology talked about instincts doing things. It is only a person who does things.

His statement that conscience is "not a man within the breast nor is it a separate department of the personality" is only true of the fully mature and integrated person, if such exists. In actual fact, conscience is far more often than is apparent an internalized parent, a super-ego, splitting the personality, haunting people in their inner world as a judge or policeman visibly stalking them in their dreams. Allport appears to be unacquainted with the important British "object-relations theory" in psycho-analysis, which is more relevant to these problems than any other psychodynamic theory so far propounded. Further, Allport seems to limit unconscious motives to neurotics, and does not recognize that the person so mature as to have no unconscious motives is only an ideal fiction (*cf.* p. 142). We must, however, end on a note of warm appreciation of a valuable book, particularly the chapters on "The Nature of Doubt" and "The Nature of Faith". H. J. S. GUNTRIP.

Pastoral Psychology. By GOTE BERGSTEN. Allen & Unwin. 15s.

This work should be read by ministers for the way it opens up the field on which psychology and religion meet; religious difficulties, confession, doubt and unbelief, guilt, neurotic religiosity, depression, asceticism, conversion. It contains good things such as: "Awareness of guilt arises from consciousness of relation. The person who knows what guilt is also knows that he is not alone in the world" (p. 149); "A religious influence is unsound when it has the effect of exacerbating fear" (p. 176); "Religious influence is exercised by a religious person whether he is aware of it or not. Intentional religious teaching is too often concerned with matters of opinion or interpretation. It is designed to shape the thinking of another person in conformity with one's own" (p. 185).

Taken as a whole, however, the book is unequal. The chapter on "Symptomatic Religiosity" is valuable, that on "Mental Disease" is inadequate. The statement "The psychoses are of physical origin", and "The medical profession nowadays lays emphasis upon the physical rather than the mental aspects of psychic disease" (pp. 168 and 176), are seriously misleading. Bergsten's psychology has rather the flavour of a mental hospital psychiatry which is not abreast of post-Freudian analytical developments, especially in the problems of object-relations and of 'internalized objects' which are so important for the psychology of religion. To write "Religious ideas and feelings may counteract depression. It is as if the disease is deliberately confined to the physical part of the personality", is a serious failure to understand the nature of the religious defence against depression within the unity of the person. Bergsten deals with "The Dark Night of the Soul" of St. John of the Cross under depression, but this is not depression at all. It is the quite different problem of libidinal introversion, withdrawal from object-relations, and schizoid loss of affect, due to intense unconscious fear that one's hungry need of love is destructive. His psychology is much tied to his experience as a mental hospital chaplain in Stockholm, but the book contains much valuable matter concerning the spiritual care of those not specifically emotionally ill. The chief lack is that of so many books on psychology and religion, that of a basic theory of personality capable of integrating the pschological and religious levels of functioning. This is more a defect of psychodynamic theory than of the pastoral psychologist.

H. J. S. G.

The Origin of the Earth. By W. M. SMART. C.U.P. 12s. 6d.

Where Science and Religion Meet. By L. E. BROWNE. R.E.P. 6s.

Here are two books which have a common theme: "Whence? When? How?" this world of ours. Dr. Smart, Regius Professor of Astronomy at Glasgow, is concerned and content to survey the present condition of know-

ledge of the history and age of the earth. He reviews impartially the many theories of the birth and development of the solar system, seeing no finality, but continued progress. A wealth of evidence goes into his conclusion that the age of the earth from its first existence as a separate body must be at least 2,000 million years and at most 4,000 millions. Geology, the saltness of the sea, radioactivity, the splitting of the atom, the temperature and chemical constitution of the sun, the different types of stars, all come into the survey carrying the mind back to the ages when perhaps the physical universe was without form and void, approaching the moment of Creation, not presumptuously because of the achievements of science, but in a spirit of reverence for the Power that transcends all human intelligence. It is in this spirit that Professor Smart makes his very objective and exhaustive study, concluding, "To one astronomer at least 'The Heavens are telling the Glory of God and the Wonder of His Works' ".

Dr. Browne, Professor of Theology at Leeds, is less objective. His concern is to see how the facts of Christian experience and Christian theories about God and Jesus and the Holy Spirit fit into the evolutionary account of human experience. Somehow the account must to an objective scientist savour of special pleading and to the Christian of putting the cart before the horse. Does the professor of theology bow down too much before the idol of evolution? Science and religion are two facets of one whole universe. Need we be concerned to see them as the same facet? Nevertheless this book will prove very useful in breaking down the idea that they cannot both be true. It will prove a valuable volume in the Gateway Series of Handbooks of Religious Knowledge. E. CUNNINGHAM.

Archæology and the After-Life, by J. N. Schofield (Lutterworth Press, 2s. 6d.), is a brief simply-written account of the light that archæology sheds on the beliefs about the after-life held in one part of the Ancient World. It deals mainly with the Old Testament background and limits itself to Palestine. The introductory chapter provides a wise caution against a too eager acceptance of archæological discoveries divorced from the interpretation of the discoveries. There is interesting information about funeral and mourning customs. The book supplies an interesting background to the relevant portions of the Old Testament. The "Short Bibliography" might have been lengthened with advantage to include some of the more recent work. JAMES WOOD.

In *Luther's Progress to the Diet of Worms* (S.C.M., 9s.) the Rev. Gordon Rupp seeks to bring to English readers some of the results of Luther researches in German during the last 30 years. His style is somewhat staccato and breathless, and leans to the dramatic, as if he were lecturing; for all this, his book is a work of careful scholarship and is documented throughout. "Luther did in 20 years single-handed what it took six notable Englishmen the span of two centuries to accomplish". The six were: Tyndale, Cranmer, Latimer, Bunyan, Watts and Wesley. G. F. N.

RELIGION

LIFE AND WORK

Christian Education in a Democracy. By FRANK E. GAEBELIN. 305 pp. Oxford University Press, New York. $4.

This is the result of three years' work by a committee authorized by the American National Association of Evangelicals. It is therefore undenominational, but distinctive as expressing the attitudes of those Christian believers who sometimes appropriate to themselves the exclusive use of the description evangelical. The work is therefore a manifesto, not merely a dispassionate survey. Its survey of the American scene reveals much with which readers in this country are familiar: a secular State which controls the policy of all educational institutions supported by public funds; the secularization of schools and colleges privately founded in a more religious age but no longer privately maintained; the weakening grip of the Puritan tradition; and a widespread parental indifference to religious education. To these may be added the fact that while some teachers of all grades are sincere believers many more are avowed or unavowed unbelievers.

Is secularism in the schools inevitable? It would seem so, in America at least, where the Churches cannot hope to co-operate effectively in the State schools. But the consequences of secular education are profoundly disturbing. What then can be done? This book, in an exhaustive examination of possibilities, calls for a revival of family religion, the return of the Sunday School, Christian teachers throughout public education, and the promotion of Christian independent schools both boarding and day. It insists that the greatest need of American Protestantism is that the Bible should be known, and must therefore be taught. A feature of American life unknown here is the growth of Bible Colleges and Institutes for general Christian education and the training of Christian workers who do not need the theological knowledge of ministers.

The book has many valuable things to say. It is a careful and able attempt to meet a situation that will not improve of itself, and which concerns not only the churches as institutions but the whole conception of life and liberty in the democracies. J. M. PHILLIPS.

A South India Diary. By J. E. LESSLIE NEWBIGIN. 125 pp. S.C.M. 7s. 6d. (Book Club Edition 2s. 6d.).

After the controversy which has raged about the Church of South India, it is refreshing to have this direct, honest and vivid picture of the ordinary life of the Church as seen by one of its Bishops in his daily work. The book, based on Bishop Newbigin's circular letters, is written in that vivid, vigorous style salted with humour which we have come to expect from him. It does not minimize the weakness of the Church, its quarrels, springing from personal self-interest, the overwhelming weight of social need amidst which it is set, its lack of local leadership. Against that background, instances of courageous Christian witness stand out with a deeply moving, apostolic quality. Many of the penetrating comments on the Church's life and on its environment have a relevance beyond South India. It is a book to stimulate thought and strengthen faith. R. K. ORCHARD.

For the Healing of the Nations: The story of British Baptist Medical Missions, 1792-1951. By MARY I. M. CAUSTON. 183 pp. Carey Kingsgate Press. 5s.

This book, commissioned for the Medical Jubilee of the Baptist Missionary Society, which falls this year, outlines the development of Baptist Medical Missions from the beginning to the present day. The treatment is in the main chronological, in three stages: 1792-1901, the period during which there was little recognition of medical service as an integral part of the total mission of the Church; 1901-1925, the period of rapid growth and expansion, largely through the work of the Baptist Medical Auxiliary; and 1925-1951, the period during which medical work was increasingly integrated with the total service of the mission. The attempt is made both to sketch the history and to discuss the development of policy, and since the story ranges over the three very diverse fields of China, India (and Pakistan) and the Congo, the problem of condensing such a range of material must have been a perplexing one. Doubtless it is for this reason that the story suffers from a somewhat pedestrian style. The vivid and human elements in it are only occasionally allowed to emerge from the rapid survey of facts and brief discussions of policy. R. K. O.

Stretching Forth Thine Hand to Heal. By R. A. SPREAD. Skeffington. 4s. 6d.

This book makes an earnest plea for the Church to accept spiritual healing as a regular duty, but it offers little constructive help about the problems this raises. When a sufferer is better after a service of Divine Healing, there is no arguing against the fact; but we very much need to understand what has happened. The author's account of spiritual healing seems to rest on blind faith with no attempt to understand. Faith in God does not involve us in laying aside our God-given impulse to probe for knowledge. When an ill person gets better after a Divine Healing service, whether the cure is short-lived or permanent, some change in the mental personality has occurred. Are we simply to attribute this to Divine action and leave it at that? Results are uncertain, unpredictable and often unreliable. That makes it all the more important to understand why, and why in other cases the result is more permanent.

Mr. Spread quotes cases of instantaneous healing without telling us what the illness was; or mentions "heart trouble" or "affliction of the throat", which could mean anything from a conversion hysteria symptom, through psychosomatic conditions, to fully developed organic disease. He does not distinguish between organic and psychogenic illness. A Dr. Schofield, a Harley Street physician, once published in *The Life of Faith* a careful study of a large number of cases of faith healing and could find no convincing evidence that organic disease was so healed. Mr. Spread does not consider the fact that many illnesses are an expression of the patient's personality, and that a cure that is not based on a change in character-structure makes little difference to the total person.

He rightly stresses that illness is not God's punishment for sin, but it is often the sufferer's own unconsciously motivated self-punishment involved in hidden conflicts from early life. The author's naïve dualism of God and the devil, and the attribution of disease to the devil and evil spirits, will command little agreement, but would bar the way completely to any genuine understanding of illness. H. J. S. GUNTRIP.

The Preparation of Sermons. By A. W. BLACKWOOD. 298 pp. Church Book Room Press. 15s.

Dr. Blackwood has been Professor of Homiletics at Princeton Theological Seminary for over 20 years. He has studied and reconsidered his subject in

every aspect, and this book gives his readers the fruits of his study. It is a thorough and valuable book. It will put beginners on the right track, and ministers of many years' experience will find it challenging and refreshing. The author says quite frankly that his book does not deal with *what* to preach; it contains no outlines or illustrations, except incidentally. Material must be sought elsewhere, though hints are given on the seeking. The value of the book is on a deeper level than the supplying of material aid. It deals with the preacher's preparation of himself, spiritually and in every other way, even including grooming and dress; with choice and preparation of topics, and the need for variation both in matter and style; with delivery, illustration and length; with the delicate question of borrowing ideas; indeed, with almost everything, fundamental or incidental, important or apparently trivial, that has any bearing on the preparation and delivery of a sermon. The English reader must allow for the fact that the book was written by an American and primarily for Americans; but Dr. Blackwood is by no means ignorant of our needs and methods, and ample notice is taken of British preachers and homiletic writers. A. R. VINE.

Deuteronomy. By H. CUNLIFFE-JONES. S.C.M. 8s. 6d.

This commentary by the Principal of the Yorkshire United Independent College, Bradford, like others in the *Torch Bible* series, is meant for the general reader. Based on the accepted results of historical study, it is a theological commentary, concerned to bring out the living message of the book for today, and is the fulfilment of a promise made by the author in his notable discussion of the relation between historical and theological study of the Bible entitled *The Authority of the Biblical Revelation* (1945).

Deuteronomy is of special importance both as an assimilation of the teaching of the eighth-century prophets, and as a considerable influence on later parts of the Old Testament and on the New. Principal Cunliffe-Jones gives two reasons why we should read this book. "First, to understand the background of God's revelation of himself to his people which the New Testament takes for granted and upon which it builds. . . . Secondly, to understand the application to a wider area of life and experience than that given in the New Testament, of a faith which, in spite of its limitations and distortions, is one with that faith in God created by God's redemption in Christ Jesus". The author proceeds on lines which seem fundamentally right. Here is no outmoded equation of the two Testaments, no finding of duplicates in the Old of what is in the New. "We go to the Old Testament, not for what we know already from the New Testament, but for what the Old Testament tells us in its own right which is implied, but not stated, in the New". He faces squarely the limitations of Deuteronomy. But its very defects (and this is what Principal Cunliffe-Jones is really at pains to say about them) have their own value in throwing into bold relief the incomparable splendour of the New Testament message about Jesus Christ.

We are grateful for this commentary, the fruit of careful study and deep thought. Although in places we could wish for a more expanded exposition, the writer has given us a wealth of insight and food for thought in a small space, and his book will surely achieve the purpose for which it was written.
A. J. B. HIGGINS.

The Messianic Hope in its Historical Setting, by Professor L. E. Browne (S.P.C.K., 3s.), based on lectures delivered at King Alfred's College, Winchester, proves the falsity of the popular idea that the Jews refused to recognize Jesus as the Messiah through sheer ignorance of their prophets: the Messianic hope was not static or uniform, but adopted different forms at different periods. A. J. B. H.

A Foreword to the Old Testament, by H. St. J. Hart (A. & C. Black, 10s. 6d.), has for its sub-title "An Essay of Elementary Introduction". This is a particularly interesting book, and free from that dullness so common to introductory books on the Bible. The book really does make the Old Testament a living thing, largely because the author himself sees clearly the dynamic movement between the writing of the Old Testament and the historical situations out of which it grew. The author is fully abreast of modern scholarship. His style is bright without being flippant. There are six maps and the usual indexes. JAMES WOOD.

Among books written by teachers for teachers *The Early Church and the New Testament* by Irene Allen (Longmans, 8s. 6d.) is outstanding. The author is Scripture Mistress at Howell's School, Llandaff. After an admirable sixty-five pages on "The World to which Christ came" the books of the New Testament are analysed, starting with Acts i-xii, then Paul, Synoptics, the rest of Acts, and so on. The author is well-read, very frank in presenting the problems, and accurate (except on p. 34 where Mithraism's challenge is dated in the fourth century instead of the third, and on p. 148 where the fifteenth year of Tiberius should be 29 A.D.). The proportions of the book are right and there are indications that this presentation has been tested in actual teaching. There is a useful bibliography. The section on Paul is a lucid exposition of his journeys, with references to the Epistles and their arguments dovetailed into it. We regret the impression given that the central ideas of his most careful writing, Romans, are beyond the comprehension of modern men! The treatment of the Gospels might with advantage have set out the teaching of Jesus more fully, without leaving the chapter on the Kingdom of God as a sort of epilogue.

Dr. P. R. Ackroyd has given us in *Freedom in Action* (Ind. Press, 3s. 6d.) six studies in the Book of Acts. Originally given as lectures to the Bishops Stortford Free Church Council, they serve the needs of teachers and leaders of youth groups. The method is to summarize Acts chapter by chapter with brief comments and elucidations, and the aim is to bring out the power of Christ to "set men free in action". In dealing with Acts xv Dr Ackroyd does not make clear the difficulties felt by Jews as Gentiles crowded into the Church. Their demand for circumcision of Greeks was one thing; and in addition they naturally claimed consideration of their scruples about food if there was to be table fellowship at the Eucharist. Surely the bibliography should include C. H. Dodd's *Apostolic Preaching*.

Philippians and Colossians, by F. C. Synge, is a Torch Commentary (S.C.M., 6s.). The author insists constantly on the significance of Death and Resurrection for all Christians; to be a Christian means to have experienced a complete break with one's past. The style of the commentary is homiletic, readers being frequently addressed as "you". This is consistent with good exposition, but at Col. i.20 it becomes merely popular and leaves the theological point unelucidated. Among many excellences we note the explanation of the parallel between Adam and Christ (Phil. ii.5ff), and the discussion of the authorship of Colossians, which lifts it out of the rut of mere literary analysis. Synge holds that Colossians is not Pauline, though Ephesians is, but argues that both have authority because handed down by the primitive Church as witnessing to the apostolic Gospel. The introduction to Colossians admirably indicates the problem dealt with, and its answer, at sufficient length to avoid the need of long exposition in the commentary itself. The exegesis of Phil. ii.10ff fails to bring out the point of Christ's Lordship over non-human beings and lacks reference to Col. i.20. At iii.21 and Col. i.15-17 also the cross-referencing might be more adequate.

E. C. BLACKMAN.

The Story of the Christian Church (Mowbray, 3s. 6d.) is a reproduction of broadcast talks. The speakers had only fifteen minutes each and yet these talks make very interesting reading. Dom Gregory Dix writes on *The Church of the Early Martyrs;* the Rev. Canon Kelly on *The First Christian Empire;* Father Gervase Mathew, O.P., on *The Collapse of Civilization;* Miss Deanesly on *The Church of the Middle Ages;* the Rev. T. M. Parker on *The Period of the Reformation;* Dr. Leslie Church on *The Beginnings of the Modern Missionary Movement;* Dr. Micklem on *The Nineteenth Century;* and Bishop Stephen Neill on *The Oecumenical Movement.* In the space of seventy pages the history of the Church is thus reviewed. This would be a most useful book to lend to those who know little of the Church's past and should drive its readers to seek further knowledge. We read with special admiration Dr. Micklem's finely balanced account of the Nineteenth Century; but all the chapters are excellently done though written from very varied standpoints. S.C.

Faith Seeks Understanding, by John Coventry, S. J. (Sheed and Ward, 7s. 6d.), is a well-written and closely reasoned book on the problem contained in the question, "Is faith a reasonable act?" In separate chapters Father Coventry asserts that faith is Reasonable, Certain, Supernatural and Free. His affirmative reply accords with the teaching of the Roman Church.

After an all-too-brief dismissal of the break between faith and reason associated with the Reformation and Luther's justifying faith as the sinner's trust in Christ, the author states that for Catholics "faith is the *assent* by the *mind* to *truth,* revealed by God in Jesus Christ". Faith's reasonableness, however, is not that which is proper to scientific knowledge, but a reasonableness inherent to itself. Faith finds its answer in a Person, and is a peculiar type of awareness. But it should be understood that, although faith in Christ as Mediator and Saviour may well be of a supernatural order, full Catholic faith involves the recognition of the Church as the real continuation of Christ.

Unless Some Man Show Me, by Alexander Jones, S.T.L. (Sheed and Ward, 8s. 6d.), gathers together articles which appeared in the Catholic Missionary Gazette, the monthly organ of the Catholic Missionary Society. They were meant to nourish the ordinary reader, and the pointed, witty style does not obscure the seriousness and depth of the subject matter.

After clarifying certain principles of interpretation within the traditional Catholic doctrine of the Inspiration and Inerrancy of the Scriptures, the author applies them to some of the knotty questions of the Old Testament: the accounts of Creation in Genesis, the significance of the Song of Solomon, and the Book of Jonah. The concluding essays are written "with an eye to our Jewish friends", and treat with evident sympathy of questions of the Law, the Temple, and the relationship between Jews and Christians. Conservative standards of Catholic exegesis have not imprisoned the author's capacity for creating a lively and enjoyable book. CONRAD BONIFAZI.

Much in little is given to us in a shilling booklet from the Salvation Army Press, *The Kingdom of God,* by Frederick L. Coutts. This is simple and scholarly Bible-study and it makes an excellent handbook for a senior or adult class.

For the minister who hesitates before his Easter sermons and the church-member who dreads lest the grave still has the victory, a slim, paper-covered book containing thirteen addresses by Frank H. Ballard, *Crossing the Bar,* (James Clarke, 2s. 6d.), is the answer to their need. Here is much fresh and powerful argument for the Christian hope of immortality. But it is a pity that the book contains so many misprints.

In *The Sober Truth* (Edgar Backus, 44-6 Cank Street, Leicester, 6s.), Dr. Lincoln Williams writes on Alcoholism. His plea, based upon the findings of scientific studies of the subject sponsored by the University of Yale, is, "Alcoholism is not a moral failure, strictly speaking: it is a constitutional malady." As such it needs skilled diagnosis and treatment. He discusses the origins of the malady, its grim progress, varied effects and, most interesting of all, a remarkable way to rehabilitation originating in America, the Fellowship of Alcoholics Anonymous.

Switch on for the News, by John G. Williams (C.S.M., 7s. 6d.), has a very misleading sub-title, "More Children's Hour Prayers". This is not a book of prayers but of addresses given in the well-known B.B.C. Programme. They are very good indeed. We have, with other material, studies in the Beatitudes, the Fruits of the Spirit, the Commandments—a whole wealth of sound instruction in fascinating form.

If the old libel still lives that Anglicans cannot preach, then a volume of Eric Loveday's St. Martin's sermons (*A Great View,* Skeffington, 7s. 6d.) should kill it off. In memory of Eric Loveday we are given forty fine samples of his preaching, some of them broadcast by the B.B.C. All are lucid, rich with the Gospel and relevant to the times. JOHN WILDING.

The Gospel of the Kingdom in the Sermon on the Mount by John Gordon Jameson (William Hodge, 5s.) will not commend itself to the majority of Christians as a reliable exposition of the teaching of Jesus. The author does not refer to the works of such scholars as Dodd and Manson, who could have helped him greatly in understanding the Gospel of the Kingdom and the Sermon on the Mount. He is not an orthodox believer. His references to God and His Christ and their spirit sound odd. An Appendix recommends "The Order of the Kingdom", whose members are pledged "to rebuilding Christendom on firmer and more Christian foundations" and who hold that "Christian nations ought to merge their sovereignty in matters of foreign policy and military defence; in order to build a peaceful and powerful brotherhood of nations under a common central authority".

Anything written by Mgr. Ronald Knox is worth reading. He does not disappoint us with *Stimuli* (Sheed and Ward, 10s. 6d.), a collection of very short sermons which first appeared in the *Sunday Times.* They prove how much can be said, and how much mental and spiritual stimulus can be given, in a few hundred words. The first group, under the general heading "Round the Year", follows the liturgical cycle. "Piecrust Sunday", the third in January, by which time our New Year resolutions are broken, finds a place in Mgr. Knox's calendar. The second group deals with "A Few Saints". The last group of these sermons, "This and That", takes us over a wide field but always keeps us close to the Gospel. The title chosen is admirable and Protestants as well as Catholics can read this book with pleasure and profit.

Ronald M. Ward's *Christian Certainties* (Independent Press, 6s.) is a book that will be read with gratitude by those who are glad to have the Christian Certainties set forth in simple form, though within the compass of a small book it is obviously impossible to do more than deal briefly, and therefore somewhat inadequately, with the whole range of Christian doctrine. It is, however, to be hoped that Mr. Ward will write for us again, perhaps more fully. He has considerable gifts as an author and a firm grasp of the Christian Gospel. In days when, as Mr. Ward points out, the scientific attitude makes Christian belief difficult there is constant need for simple and straightforward expositions of Christian doctrine. Mr. Ward can help us here.

JAMES M. TODD.

MISCELLANEA

The Poetry and Career of Li Po. By ARTHUR WALEY. 123 pp. Allen and Unwin. 8s. 6d.

Li Po (701-762) is considered to be one of the greatest, if not the greatest, of Chinese poets. Dr. Waley's biography, the fullest that has yet appeared in any language, is valuable also as a picture of Chinese civilization in the eighth century. This period, unfamiliar though it must be to all but specialists, was not, apparently, altogether unlike our own. It was a time of social upheaval and steeply rising prices in a society dominated by bureaucratic values, and of such parallels Dr. Waley wittily makes the most. It is not only Chinese poetry that is apt to seem flat in translation. How far can the Greekless reader really appreciate Homer and Sappho? Dr. Waley's renderings of Li's poems, in simple and unaffected but by no means artless English, at least enable us to relish the directness and delicacy of the poet's images.

This is the third volume in a series of "Ethical and Religious Classics of East and West", which is intended, in the words of the editors, "to help men and women to find fullness of life, and peoples to live together in greater understanding and harmony." Unfortunately, a study of Li Po, even so brilliant a one as this, can do nothing to further these aims. Li was a genius and possessed great personal charm, but he was no saint. He has more in common with Villon and Verlaine than with Blake or Shelley. "Boastful, callous, irresponsible and untruthful", he was, besides, a lifelong drunkard. He even lacked the peculiarly Chinese virtue of respect for the family. In fact, the major flaw in this book is the ludicrous contrast between the pious aspiration of the editors' Introduction and the unblinking realism of the author's text. P. A. SPALDING.

Our Jerusalem. By BERTHA SPAFFORD VESTER. 366 pp. Evans Brothers. 18s.

Mrs. Vester's parents, the Spaffords of Chicago, left the United States in 1881 to found a community centre in Jerusalem. Here the family lived, as representatives of a kind of primitive churchless Christianity, for sixty-eight years. Mrs. Vester herself has been described with justice as a modern Florence Nightingale. Her book is introduced by Sir Ronald Storrs, who pays tribute to the great work—social, educational and medical—achieved by the small American Colony in Palestine, first under the Turks, then through two world wars, under the British Mandate, and during the birth pangs of the new State of Israel. This family saga is more entertaining than most novels. It includes vivid first-hand descriptions of the Great Fire of Chicago and of the sinking of the steamship *Ville du Havre* in mid-Atlantic in 1873, a still unsolved mystery of the sea. In it, too, we are introduced to a host of characters, saints, rogues and cranks, Jewish, Moslem and Christian, and meet unofficially such diverse celebrities as Moody and Sankey, T. E. Lawrence, the Mufti of Jerusalem, and "a horrid little boy brought by his parents to tea", who later became known to all the world as Rudolf Hess. P.A.S.

The Mahdiya. By A. B. THEOBALD. 273 pp. Longmans. 21s.

The author, who is on the staff of the Gordon Memorial College, Khartoum, set himself the task of filling a gap in the documented history of the Anglo-Egyptian Sudan: the period covered by the last two decades

of the nineteenth century. He has fulfilled his task very commendably, producing a book at once scholarly and interesting. The period covered may not be of great present concern to general readers; but it illumines what many regard as the twilight of British colonial genius, and adds further lustre to the names of two great Victorians, Gordon and Kitchener. A.R.V.

The Story of Durham Cathedral. By G. H. Cook. Phoenix House. 5s.

Portrait of St. Albans Cathedral. By G. H. Cook. Phoenix House. 15s.

"The Story of Durham Cathedral" is a shortened and reduced edition of the same author's "Portrait of Durham Cathedral". If there are only about a dozen pages of letterpress, there are fifty-one first-rate photographs and a plan. Phoenix House is to be praised and congratulated for the good management or public spirit (or both) which enable them to issue a book so well printed and so lavishly illustrated at the price of five shillings. The "Portrait of St. Albans Cathedral" is a volume of some 65 large pages containing together with much historical information seventy magnificent photographs and four plans. The author loves these cathedrals and has taken great pains with his historical information. Of "the rapacious Henry VIII" we read that "intent on purging the abbey church of all that savoured of superstition and idolatry, the zealous reformer now indulged in an orgy of destruction". It is a pleasant change to have Henry VIII instead of Oliver Cromwell as the great iconoclast, but I am afraid the one portrait is as unhistorical as the other. However, these two books would be studied with great advantage both before and after a first visit to the cathedrals of which they treat. Whether or not he is himself an architect, the author gives us for the most part the kind of photographs which an architect would choose for us; these are not, therefore, the photographs we should be most likely to choose to please ourselves. These photographs, as it seems to me, shew rather how it was done than what was done, what one should look for rather than what one will see. Perhaps it is that the prayers of the saints leave behind them an impression to which the spirit of man may be sensitive but which quite eludes the camera. As guide books I can scarcely praise these volumes too highly, but it is only in a few photographs, and those taken from without and including skies and trees, that the ancient splendours seem to come to life. N.M.

M. Julien Gracq's first novel, *A Dark Stranger* (Peter Owen, 10s. 6d.), now translated from the French, concerns a group of young people on holiday on the coast of Brittany. They are joined by a mysterious stranger who, it transpires, has come to Kerantec simply to commit suicide as ostentatiously as possible. M. Gracq is unnecessarily compared by his publishers with Poe and Proust. There is some good original descriptive writing, especially about the sea, but the attempt to evoke an atmosphere of horror fails completely, and the reader's discomfort is increased by a number of inexcusable misprints. P.A.S.

Volume IV of the *Oxford Junior Encyclopedia* is now available (editors L. E. Salt and R. Sinclair; 30s.). The title is *Communications,* and this includes not only means of travel, but communication by language, which brings in articles such as those on Library and Newspaper. There have appeared already Volume I (Mankind), Volume 2 (Natural History), Volume 3 (The Universe), and Volume 9 (Recreations), all at 30s. The whole work will comprise 12 volumes.

The New Oxford Illustrated Dickens has now given us *Dombey and Son* (O.U.P., 10s. 6d.) with an introduction by H. W. Garrod.

E. C. Blackman.

NEW EDITION

A Short Comparative History of Religions (Duckworth, 7s. 6d.), by Dr. H. Robinson, is a second edition of the book published by the Oxford Press in 1926 under the title *An Outline Introduction to the History of Religions*. A few changes have been made in the text and a short bibliography and index are now provided. The book deals not only with those great religions which have survived into our time but with proto-religion and polytheism; yet in spite of its enormous range it is as lucid as it is concise and, unlike many books on this subject, is written by one who by reason of his own faith can interpret the faith of others. It is hard to see how within so brief a space there could be a better introduction to the study of the various phases of religion. S. C.

ALSO RECEIVED

The Journal of Ecclesiastical History. Ed. by C. W. Dugmore. Faber & Faber. 15s. A comparatively newcomer to the ranks of periodicals, but invaluable to specialists both for articles and reviews.

The Baptists of Berkshire. By E. A. Payne. 165 pp. Carey Kingsgate Press. 6s. A model of what a concise denominational history of a given area should be: accurate, documented, set into general history, yet lively and readable. Though of primary interest to those of the locality, others might well study it with hope of emulation.

Assembly Digest, 1951. 43pp. Independent Press. 9d. An admirable summary of the Congregational May Meetings.

A Celebration of Philip Doddridge. Independent Press. 8d. For use in commemorating the bicentenary of his death, October 26th, 1951.

The John Williams Line. London Missionary Society. 6d.

Church and Film. Religious Education Press. 1s. A bi-monthly journal for all concerned with the religious use of films.

A Bibliography for the use of Teachers of Religious Knowledge. (Revised edition.) Institute of Christian Education. 2s. 6d. Covers the whole range very commendably.

Quakerism: a faith for ordinary men. R. Duncan Fairn. 45 pp. Allen & Unwin. 2s. 6d. The Swarthmore Lecture for 1951.

Prophetic Quakerism. Lewis Benson. Friends Home Service Committee. 1s.

The Membership of Children in the Society of Friends. S. J. Thorne. Friends Home Service Committee. 9d.

The Story of a Backward Child. Marjorie Shave. 28pp. Independent Press. 6d. Encouragement and practical advice for any who have the care of children slow in development.

A Meditation on Heaven. K. L. Carrick Smith. Friends Home Service Committee. 6d.

Practical Speaking. D. Allnutt and T. Hancox. Conservative Central Office, 1s. 6d. Intended primarily for political speakers, but of value to all who speak in public.

The Coming of Christ. C. H. Dodd. 43pp. C.U.P. 3s. 6d. Four broadcast addresses, dealing with sure but delicate touch with the perplexities that many feel concerning the second advent. Much insight and wisdom in few pages.

What Happens When You Post a Letter. 16 pp. Factual Books. 1s. 6d. A concise illustrated description of the working of our postal system.

The Use and Abuse of Reading. By Sir Norman Birkett. 32 pp. C.U.P. 2s. 6d. The eighth National Book League annual lecture.

PERIODICAL PUBLICATIONS

Hibbert Journal (July). Lord Samuel concludes his examination of our present situation by asking 'Does Religion stand to Reason?'; Dr. W. R. Mathews discusses 'Religion and Religions'; Sir Wilfrid Garrett and Canon Raven write on Christianity and on Economics and Politics respectively; Prof. John Macleod reviews 'Theology in our Era'; Mr. Chaning-Pearce describes the case of Simone Weil to illustrate 'Christianity's Crucial Conflict', with important implications for the dicussions about Reunion. The resignation of Dr. Stephens Spinks from the Editorship is announced.

London Quarterly Review (July) has good articles on 'The Church and the Rise of Socialism' by Dr. Maldwyn Edwards; 'The Psalms and the Resurrection' by the Rev. R. Glanville; some pertinent 'Unscientific Reflections on the New Cosmology' by the Rev. G. Thrackray Eddy; an examination of the new dogma of the Assumption of the Blessed Virgin Mary by the Rev. Giacomo A. Lardie; a note on Josua Stegma by Mr. Sydney H. Moore; and an interesting discussion of ecumenical denominationalism by the Rev. E. Gordon Rupp. A full number, but could not a page be found for a list of Contents?

International Review of Missions (July) has a discussion of O.T. as a bulwark against Paganism by Prof. G. Ernest Wright; a striking estimate of 'Christians and Communism in Asia' by Dr. John C. Bennett; articles on 'The State of Israel and Christendom' by Pastor Gerhard Jasper; 250 years of the S.P.G. by the Rev. R. P. Stacey Waddy; and 'Church and State in India' by the Rev. John W. Sadiq. Ten pages (double columns) are given to a valuable International Missionary Bibliography.

Church Quarterly Review (April to Juné) has five articles, 'Early Orthodox-Old Catholic Relations' by Prof. J. H. Morgan; Vedunta for the West' by the Rev. Melville Channing-Pearce; of special interest to Free Churchmen, 'The Unity of the Church' by E. L. Mascal; 'Christian Initiation' by the Rev. F. C. Tindall; and 'The Historical Background of a Christian Education' by Mr. W. N. Chaplin. The general reader would find brief descriptions of the contributors useful.

The Friends' Quarterly (July) reflects the growing concern of Friends with the evangelical witness of the Society. There are articles by Prof. H. G. Wood on 'Theology and Prayer'; by Mr. E. H. Milligan on 'Membership and Pastoral Care'; and by Mr. Orville Mendenhall on 'Pastors on the Five Year Meetings' (in U.S.A.).

Harvard Theological Review (April) has 'Along Highways and Byways', an entertaining, scholarly discussion of canonical, apocryphal and hagiographic Christian literature; and 'The Icons before Iconoclasm' by Dr. Norman Baynes.

Expository Times (July) has 'Whom Jesus Loved' (The Mind of Christ. v.) by the Rev. John R. Gray; 'Apollos and the Logos Doctrine' by Prof. R. L. Archer; (Aug.), 'The Rule of the Father' (The Mind of Christ. vi.) by Prof. W. H. Cadman; 'O.T. and the approach to Religion' by the Most Rev. John A. F. Gregg; and 'Temple or Shrine' by the Rev. G. Lacey May. J.M.P.

The Huntington Library Quarterly, "A Journal for the History and Interpretation of English and American Civilization", deserves to be known more widely in this country. In the number for May, 1951 (xiv. 3), Prof. Allan G. Chester throws fresh light on the public penance for heresy of Prior Robert Barnes in 1526; Prof. Frederick B. Tolles deals with the first efforts at spreading Quakerism overseas; and Prof. John Robert Moore brings conclusive evidence for the attribution to Defoe of an anonymous *Letter to a Dissenter from his Friend at the Hague* (1688), once wrongly attributed to Halifax. G.F.N.

Theology Today (July). A good issue of this Princeton journal. Prof. Karl Barth writes on 'The New Humanism and the Humanism of God'; three complementary articles deal with the sanctity of human life and the question of euthanasia; Dr. John A. Mackay writes on 'Church, State, and Freedom'; Prof. O. A. Piper on 'Justification and Christian Ethics'; and there are thirty pages of reviews.

Nouvelle Revue Théologique (May-August). The three numbers covering these four months include articles on the Catholic view of marriage and its problems by Abbé L. Lochet; on of the sacraments by J. de Baciocchi, on parish work by G. Thils; on the fixing of attention in devotion by G. Dirks; and exceptionally comprehensive reviews.